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Libyans express their grievance and outrage

Bert Witvoet

TRIPOLI, Libya — Some 500 English-speaking peace conferees met at the Bab al Aziziya barracks where a year ago American F-111s bombed the house of Libyan leader Moammar Gadhafi. Moammar himself escaped injury, as he was sleeping in a tent not far from the house, but his adopted daughter Hannah was fatally wounded. More than 30 people died in the bombing of three sites in Tripoli and two sites in Benghazi.

The visitors had come from the United States, Canada and the United Kingdom. It became evident that the bombing of the leader's house had touched a sensitive nerve in Libyan society. Libyan organizers of the event pointed out that they were a small nation of 3.5-million, and that the United States was a superpower. They explained that no proof had ever been found that linked Libya to the bombing of the West Berlin discotheque in which American servicemen lost their lives. The Americans had used that bombing as the occasion for teaching the Libyans a lesson.

Lest the world forgets

The Libyans have done with the bombing of Gadhafi's house what the Jews do with the Holocaust — they do not want to erase the memory of what they consider a crime against their nation. Everything had been left as it was after the bombing. Broken furniture, shattered glass, torn walls stared at us while we visited the house. Children's drawings of what they thought happened at two o'clock in the morning of Apr. 15, 1986, were posted on bulletin boards outside the house. Fragments of bombs were displayed on tables.

Mrs. Gadhafi made an appearance with her children, listening for a while to the speeches given by various sympathizers of the Libyan cause. Her teenage son delivered a fiery speech denouncing "American imperialism." Moammar Gadhafi appeared for only 90 seconds, shook some hands and left. There was an obvious concern for his security.

Although the visit to Libya included several tourist events, like being feasted in open tents on a farm in the West Mountains and visiting the almost two-thousand-year-old Roman ruins of Sabatra, the rally at the Gadhafi compound was considered the most important event by the Libyan organizers. For this they had spent more than $3,000 per visitor for travel and accommodation.

The Libyans wanted to make sure that the world, especially the West,

Continued on page 4 ...

Photo: Bert Witvoet

After lighting a torch at 2 o'clock in the morning of Apr. 15, these Libyan young men started shouting pro-Gadhafi slogans.

Thinkbit

"Singing is both a thermometer and a thermostat; it reveals and raises our spiritual temperament."
John Spriel in *Pioneer*.

Calvinist Contact

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Crackdown on smoking affects students

Marguerite Witvoet

ST. CATHARINES, Ont. — If you're a smoker, you better start watching where you light up. With the new crackdown on smoking and tobacco advertising by the federal government, and the increasing number of companies and institutions banning smoking in the work- and school-place, it's getting difficult to find a place to sit back and bask in that glorious haze.

With the health craze still raging in Canada, it seems that blackened lungs are no longer "in." Hard evidence about the effects of smoking is putting pressure on smokers to give up the habit. An editorial in *The Globe and Mail* says that smoking "causes lung cancer, is fiercely addictive, directly causes the premature deaths of 30,000 Canadians a year and endangers the health of non-users." If statistics like these don't cause weed-lovers to butt out for good, then perhaps more restrictions will.

Student smokers are among the restricted and the coerced. Despite the fact that more and more schools are opting for a ban on cigarette smoking, young people, especially teenage women, are the target audience for the majority of cigarette advertisements, and are more likely to be smokers than any other group in society.

Two major announcements which will affect students who smoke were made on Apr. 23.

The federal government unveiled new measures which will eliminate all tobacco advertising over the next two years, phase out smoking in all government offices and federally-

Continued on page 4 ...

Photo: C.C. files

This sight will no longer be familiar in many schools across Canada.

Human rights watchdog still barks at age 10

Robert VanderVennen

TORONTO, Ont. — Ten years of service by the Inter-Church Committee on Human Rights in Latin America (ICCHRLA), celebrated Apr. 10 in Toronto, is a tribute to the conscience of Christian people in Canada.

"A group formed out of a crisis of killings by the Pinochet government is now especially concerned about public terror in Central America," says Rev. Simon Wolfert, the member of the committee who represents the Christian Reformed Church. "Canadians are in an excellent position to enter Latin America, talk with people there and observe the situation because Canada is highly regarded and our motives not subject to suspicion," Wolfert adds.

Information service to government and churches

The information and assessments of ICCHRLA are given to the Canadian government and to the United Nations, who have come to depend heavily on them. The committee also communicates to Canadian churches and the people of Canada.

Information is obtained by many personal fact-finding tours by ICCHRLA personnel, from U.S. and Canadian missionaries and relief workers on the field, and from agencies like Amnesty International.

Human suffering intensifies

The past year was bleak for peace and human rights in Central America, says ICCHRLA in its annual report. The area continues to be bled of human and material resources, and also of spirit. The ongoing civil war in El Salvador brings with it torture and involuntary disappearances by the thousands. The war in Nicaragua and the economic crisis in Guatemala bring human devastation that tears at the heart.

Indeed, the economic disaster is a major cause of human rights suffering. Crushing national debts limit domestic spending, force up taxes and prices faster than incomes, and require that exports be favoured over domestic production. The result is social unrest and undermining of the peoples' confidence in their governments. Repression and power moves follow.

Supports peace efforts

The Human Rights Committee supports Canada's opposition to "third party intervention" in Latin America and opposes further militarization. It supports the Contadora peace process. It is distressed by U.S. intervention, and especially that its military might is used to disrupt the sovereign affairs of other countries.

ICCHRLA keeps watch on involuntary disappearances in the Latin nations, on reports of torture and on summary and arbitrary executions. It supports Canadian and United Nations efforts to bring peace to those troubled lands.

Simon Wolfert, who is pastor of the Grace CRC in Scarborough, Ontario, has served on the Committee for the past two years, succeeding John Brouwer. Wolfert was a missionary and pastor in Brazil for 18 years before coming to Canada.

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Editorial

American crime over Tripoli

Just before 2 o'clock in the morning, the exact time that a year earlier the house of Colonel Moammar Gadhafi was strafed by American F-111s, 500 English-speaking visitors were gathered inside the Bab al Aziziya barracks. I was one of them. We had come to commemorate the first anniversary of the bombing of Tripoli and Benghazi. We had arrived a few hours earlier so that there was opportunity to view the damage and listen to speeches.

The house looked as if nothing had been cleared away since the raid. Broken pieces of furniture, mirrors, windows and plaster rubble showed the sorry aftermath of a senseless act of terror. We saw the bedrooms where the children had been sleeping, including the one where little Hannah Gadhafi had been fatally injured. Outside the house we saw drawings by Libyan school children depicting what they think happened during the attack on Apr. 15, 1986. We saw fragments of bombs displayed on tables.

The immorality of violence

If we American, Canadian, English, Irish and Welsh visitors did not know it beforehand, we learned then and there that the bombing had been ordered by President Reagan as an act of punishment for alleged terrorist acts by Libya. The one incident which triggered American retribution was the bombing of a West Berlin discotheque, which killed and wounded several American service men. Most of us knew that no proof has ever surfaced which shows Libya was behind that bombing. In fact, the West Berlin police chief has stated that there is no evidence pointing to any nation.

It was not difficult for most of us to join in a condemnation of this brutal act of aggression against the people of Libya.

According to the best of legal traditions in the world, a person or nation is innocent until proven guilty. Libya by that definition is innocent of many acts of terrorism for which it has been blamed by the West.

We knew that the United States had passed a law that forbids the assassination of heads of states, even if these states are hostile to the U.S. Bombing Gadhafi's house was clearly an attempt to assassinate the head of the Libyan state.

Finally, we considered the bombing to be wrong because it was an act of violence meant to solve a problem which should be addressed by going to the root causes of tension in the Middle East. The greatest of these causes must be the dislocation of the Palestinian people. Israel and its allies have washed their hands of a human tragedy of immense proportions on which the curtain of time just does not want to fall. Even today, Palestinians are besieged and starving in Lebanese camps.

God chooses all nations

Those Christians who inevitably side with Israel because they identify its political entity with the spiritual entity of God's chosen people, have failed to take note of the radical nature of God's call to be His people. If the Bible teaches us anything, it is that reconciliation with God is for the whole world, for all peoples. If Israel as a nation is ever to benefit again from the love and compassion of God, it will never be at the expense of other nations, whether they be Palestinians or Libyans.

Libya is not an innocent player in the affairs of this world. It protects terrorists, trains and finances them. Libya's invasion of Chad has shown that it too will violate the sovereignty of other states.

But it does not require an extraordinary gift of discernment and an unusual degree of sensitivity to conclude that the bombing of Moammar Gadhafi's house was a naked act of terrorism. It hit a most sensitive nerve in Libyan society, if not in any society — it was an attack on the home, which is sacred, on sleep, which is a gift of God, and on children, who are precious. All of these realities of human value and divine blessing were violated in Libya by the United States on Apr. 15, 1986, at 2 o'clock in the morning.

As Christians we should condemn all acts of violence, all display of unlicensed force. Violence breeds hatred, as is evident from the rhetoric spouted out at the various rallies held to remember the bombing of Libyan sites. Christians must, almost as a matter of reflex, support policies that bridge gaps and that heal wounds. There must be an unselfish pursuit of justice. There must be a respect for international law. If we fail in that, we fail in carrying out the great command which calls on us to love our Arab neighbours as our Western selves.

Bert Witvoet

Letters

It's Henk, not Hank

It appears to me that many people whose first name is "Henk" insist on spelling it as "Hank," because "Canadians spell it that way." Well, there is good reason for keeping it "Henk."

Notice the subtle differences in the pronunciation of the following words:

bed and bad
bend and band
send and sand
lend and land
Henk and Hank, etc.

So, all "Hanks" out there, please pronounce your first name "right," so that it will be spelled correctly. Insist on it.

Henk Wittenberg,
Willowdale, Ontario

Our mistake

For last week's "Summer Reading" section of our special Vacation Issue, Doro Bakker prepared some excellent suggestions for children on "Things to do" and "Stories to enjoy." Unfortunately, we did not give credit to Doro, but instead the credit went to Christine Farenhorst-Praamsma. We apologize to both writers, and especially to Doro Bakker.

Editor

No spinach until 3087

As a follow-up interview with Dr. E. Jervis, it might be good journalism to seek an audience with the director of Energy Probe. Energy Probe has a slightly different view on the nuclear power industry.

Living so close to the world's largest nuclear powerplant (in building), it is most reassuring for me to learn that some thousands of years later our offspring will be able to grow spinach at the Darlington site.

In the meantime, we are faced with moss in Lapland that animals cannot eat, and the problem that my insurance company will not insure my house, contents or myself against an impossible accident at Ontario Hydro's foolproof installations.

What a golden opportunity for Dr. Jervis, if he could only persuade one underwriter of the safety of nuclear powerplants. Such an underwriter could make billions of dollars, selling us insurance we don't need because nuclear powerplants are safe.

I always wondered why these insurance people are so dumb, failing to collect premiums with no risk of ever having to pay a claim.

But then again, perhaps the article was written on April 1 and C.C. is now going comic (another example for my neighbour from Oshawa to smile about — C.C. Apr. 3).

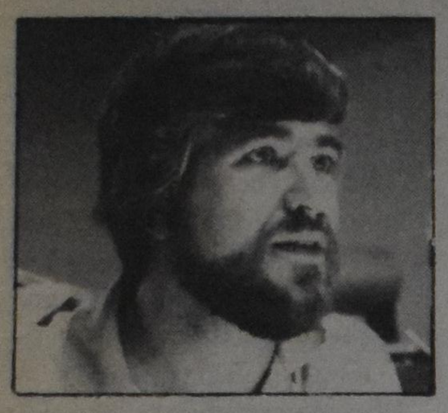
Why worry about spinach in 3087?

Dirk Brinkman,
Bowmanville, Ontario

"Creationary" development of man lacks evidence

In his recent correspondence "Exploring relation of science and faith — no easy task" (Feb. 27, 1987), Rev. Tymen Hofman asserts that the Christian scientist will "make room for the powerful hand of the Almighty in the development of creation so that at a certain point in the creation process Adam and Eve received the breath of

JUST A MOMENT/HERMAN PRAAMSMA



"Napoleon directed (his secretary) to leave all his letters unopened for three weeks, and then observed with satisfaction how large a part of the correspondence had thus disposed of itself, and no longer required an answer."
(Ralph Waldo Emerson, 1803-1882; from *Representative Men)*

A lesson in humility

One of the highlights of our day comes when the mailman comes around. I suspect we are very much like everyone else in that respect. It is always something to look forward to: a letter, a magazine, perhaps even a copy of *Calvinist Contact*. It is a time to sit down for a moment and sort through the pile.

Now I must admit something. I have fallen into a bad habit when it comes to mail. There is one category of letter that I do not or very seldom open anymore. And that is the typical letter from one of our denominational (Christian Reformed) agencies. They come with such clocklike regularity and in such profusion that my interest has reached virtually zero.

I assume that these letters will solicit funds even before I open them (if I do at all). I further assume that they will give me many details and names and information which I will have a hard time remembering the next hour, let alone the next day.

In short, I make too many assumptions and the other day it almost cost me dearly. It so happened that I opened one of the letters on impulse, just before throwing it away. In fact, I was standing right over the garbage can as I ripped open the flap. With some embarrassment I saw that the material inside the envelope represented a *Pastoral Recommendation Form* for an oversea volunteer. Oops!

I quickly sat down and filled out all the required information, and mailed the completed form the same day, hoping that the people in Grand Rapids would open my envelope before deciding to throw out another one of Praamsma's letters unread. Talk about a lesson in humility.

I still feel that maybe we get a bit too much of a good thing in the way of denominational mail, but I have made the firm resolve to open every single piece from now on prior to disposal.

Maybe the lesson in all of this is that if we can get curious again about items that we considered predictable before, we may just get some agreeable surprises!

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

Longer Letter

Student struggled with secular theories

After watching the latest cross-court volley of the tennis match over the "Well Aged Earth," (C.C., Mar. 27) I feel it is my time to express some thought placing the ball back in the other court.

Presently, I am a second-year science student at the University of British Columbia and find science to be more and more a magnifier of God's awesome wisdom in this, to us, so complex and confusing a world.

Shocking invitation

At first when I received the news from "secular" biology and geography professors that the earth is about 4.7-billion years old, I choked. It was the first time that I, though a public school graduate, had encountered the topics of "evolution of the earth" and "creation" theories. I had heard of the topics but wrote them off as "secular" theories that mankind had formulated. Surely, I thought, a Christian could not believe any of this, especially with numbers this wild. They even claimed that the universe is 17-18 billion years old. How could they say these things?

To my relief, both professors explained that these theories were only "scientific" theories not religious beliefs and they need not contradict each other. My beliefs were safe in science. But the courses being science courses, only the scientific evidence was to be explored, and daily more and more facts were presented and I became unsure. I resorted to my best text for the answers; this text was the Bible.

There I found that the age of the earth could indeed be that great, provided one look at the Bible's days of creation as longer than 24-hour time periods. Clearly the young-age theory of the universe was way off. I thought to myself "Who are we to limit God to mere human-experience 24-hour time spans." Perhaps these secular theories were not so wild. But what basis did they have? I had to explore.

Evidence points to great age

What scientists do know is that the earth's crust is very old. Exploring layers of sediment deposits in lakes and oceans, the changing patterns of rivers, fossils, carbon dating, volcanic activity, and plate tectonic activity (earthquakes and associated crustal alterations), one finds the earth indicates that it is much older than the six 24-hour day interpretation the Bible allows for. Perhaps God did indeed create the earth the same ways the scientists propose.

Nobody need deny God's creation of "the heaven and earth and everything in it — the coal, gas, oil, precious stones, etc. It boils down to a question of age, not of faith and belief in God. Only God knows how He did it. Surely a world so complex could not be created without the divine mastermind of God. If God wants us to know how He did it, definitively, He'll tell us when we're with Him in glory.

People are not to be scared by science and scientists, for we do not put everything into a test-tube to analyse; only in the movies do they do this. Like the early scientists, who were mostly Christians, we only delve into God's creation with His given talents of understanding. The more we look, the more glory there is to God. Each day non-Christian scientists begin believing in God as they become dumbfounded with the complexity of His creation.

Are we to question and deny God's gifts or reject them saying, "I live only by faith"? No, faith consists of both. We should use God's gifts to their full potential so we can magnify His incredible design, placing Him, with His great wisdom on a higher pedestal for a so un-Christian world to see.

John Wigboldus,
Vancouver, British Columbia

God ...." If the implication of this statement is that one should be open to a "creationary" development for man, a problem arises, to wit, that apart from the theological perplexities created by such a position, the actual physical evidence is less than compelling.

The fact is that all the bits and pieces of fossilized bone purported to demonstrate a "creationary" development for man can be accommodated on top a regulation size pool table. Proponents of "creationary" developments would do well to note the current state of the art in piecing together man's alleged evolutionary history. For example, it appears that the recent discovery of a particular "2.5-million-year-old" skull in Kenya has introduced a bit of a monkey wrench into the evolutionary scheme of things.

Since Darwin published the *Origin of Species* in 1859 men have been "going to the earth" convinced (as Darwin was himself) that the evidence needed to confirm evolutionary/creationary development was awaiting discovery. It seems, however, that the regular scientific community is still a long way from discovering the "truth" concerning the physical origin of man, or for that matter, of any kind of flora and fauna.

In the light of this awkward situation it is perplexing that Christian scientists should be encouraged to make more room for "creationary" developments and processes, and less room (if any) for a straightforward reading of Genesis.

J. Van Hove,
Port Coquitlam, British Columbia

Aim for lower reading level

I was pleased to see Wytse Van Dijk's review of *The Fourth Day* in the issue of Apr. 3. After the earlier discussion in your pages and the review in the CRC *Banner*, I had purchased a copy of this book. I am slowly working my way through it.

I appreciate Van Dijk's review, and after I had read it thoroughly several times, I concluded that he had covered all the points that I had found in Van Till's thesis.

I find it unfortunate, however, that I had to read it several times in order to fully understand what Van Dijk had to say. There must be many among your readership who would have difficulty in understanding the review. And yet, many of these people are extremely interested in the issues raised in Van Till's book, and, therefore, the comments of others on these points.

Possibly, it would be better if review articles or summaries of important books such as this were to be written for *general* readership, that is, about the Grade 9 or 10 level, rather than at the university reading level. I know how difficult it is to do this, for when I wrote an article recently I found it was at a much higher reading level than I had intended.

Perhaps you will see fit to publish a summary of Van Till's ideas for your average readers. I, for one, look forward to it.

John Hofstee,
Listowel, Ontario

Pontius' Puddle

CHURCHGOERS ARE A STRANGE BREED. YOU SPEND THE FIRST 18 YEARS TRYING TO GET THEM TO HOLD STILL...
...AND THE REST OF THEIR LIVES TRYING TO GET THEM TO MOVE!

News

Crackdown on smoking affects students

... continued from page 1.
chartered agencies, and force cigarette makers to put stronger health warnings and lists of toxic ingredients on their products. These measures will affect all smokers, but the ban on advertising will especially cause tobacco companies some concern as it means losing their young target audience.

Schools join the ban

In addition, the Separate School Board of Welland County announced that all schools in their jurisdiction will be smoke-free, raising the number of Ontario school boards adopting that policy to 17. "No one, including students, staff, parents, rate-payers and the public using board facilities, will be allowed to smoke anywhere on board property," the St. Catharines *Standard* reported.

Calvinist Contact talked to some Christian schools across Canada to find out what their policy on smoking is.

Smoke-free in Bulkley

Bulkley Valley Christian High School in Smithers, B.C., has a student population of 70, ranging from Grades 9 through 12. According to teacher Curt Gesch, no one is allowed to smoke on school property at all. Students who smoke on property, or who are caught smoking off property during school hours face a suspension. Staff members and board members adhere to the rule, as well.

Gesch says that the rule is generally very well supported by students and staff. "Nobody complains about it," he says. When asked whether he thought smoking had increased or decreased among students, he said that by and large, it's the older people that we see "puffing away at church. The younger kids don't seem to smoke as much. Our Grade 12 class [of 16 students] is completely smoke-free. That's very unusual compared to before."

Gesch believes that Bulkley's no-smoking policy is probably representative of policies taken by Christian schools across B.C.

Still too many in Immanuel

Immanuel Christian School in Lethbridge, Alta., with 609 students, in Grades K-12, also has a no-smoking policy. Business administrator Mient Visser [teaching staff was unavailable, since the school was on Easter break at the time], says students who are caught smoking on property for the third time may be suspended for a week.

The policy holds no problems for the staff, but "the odd student, of course, has to test the system." Basically, though, the students accept and adhere to the rule.

Visser says he "can't really tell" whether smoking has increased or decreased among students. "It seems you always have a group who smokes, who have to try it out. The no-smoking rule hasn't really decreased the number of smokers [in our school]. I think, in the view of the administration, board and parents, there are still way too many kids who smoke."

Recent change in London

London Christian High School in London, Ont., has a student population of 272 students, in Grades 9-12. Principal Henry Kooy says their school also has a strict no-smoking policy. "No one on staff smokes in school, and at meetings there is a note on the agenda to refrain from smoking." Students are forbidden to smoke, too.

London used to allow smoking for students who had parental permission, and then, only in a designated smoking area. Last spring, they changed to a total ban on smoking. "At first, there were problems, but now, the rule is generally accepted," Kooy says, although admitting that students still "try to get away with it when the teachers are gone."

Kooy thinks there has definitely not been an increase among student smokers, but "I'm still kind of frustrated when I see so many young people smoking at church. There *has* been a real decrease in smoking among adults. There is a slight decrease among young people, but not to the same extent."

Kooy suspects that most Christian secondary schools in Ontario have a "designated smoking area" approach to smoking. Smoking policies are set by each individual school board, and may vary from school to school. When asked whether it might not be a good idea to have some sort of a consensus among Christian schools about smoking policies, he agreed. "Yes, if you confess that your bodies are the temples of God, then your policies should reflect that."

New Christian newspaper wants vigorous journalism

Robert VanderVennen

WINNIPEG, MB — A new independent Christian national newspaper has hit the streets. It is being published every other week from Winnipeg with Harold Jantz as editor. Jantz has over 20 years of experience in Christian journalism as the former editor of *Mennonite Brethren Herald*.

The paper says it is "a window on Christian faith and life in Canada." The masthead says "*Christian Week* is ... a tabloid of news and comment ...published by the Fellowship for Print Witness. The Fellowship was created solely to provide a paper which might serve Christians across Canada with vigorous religious journalism committed to historical Christianity. It will attempt to write in a way that will nurture a clearer idea of what it means for Christians to be the people of God in Canada and build among them a stronger sense of common cause."

Most Christian papers in Canada relate to specific denominations. It is good to see a new paper serving evangelical Christians in all denominations. Evangelical Christians in Canada need to be more aware of each other, and to encourage each other. There is too much fragmentation among us, too much individualism and jealous protection of one's own turf. This paper is a sign of a coming-of-age of evangelical Christianity in Canada, moving forward in an area developed earlier by Brian Stiller with Evangelical Fellowship of Canada's bimonthly slick magazine *Faith Today*.

There will be some overlap between *Christian Week* and *Calvinist Contact*, but there are also differences. A publishing base in Winnipeg rather than Ontario is already a welcome difference. There is some difference of readership, with C.C. aimed particularly at Dutch Reformed people. *Christian Week* seems to want to focus on what Christians are doing together, to bring to readers the ministries of church and parachurch groups. C.C. has the additional dimension of offering insight from a Christian perspective on the important events of the day, to help form a Christian way of thinking.

A new Canadian institute for third world democracy?

OTTAWA, Ont. (MCC) — The government is considering establishing an institute for promoting human rights and democracy in third world countries. The Parliamentary Committee which studied Canadian foreign policy in 1985-86 suggested such an institute in relation to its recommendation that "the international promotion of human rights (should be) a fundamental and integral part of Canadian foreign policy." This can be done through public criticism and by cutting off aid, trade, investment and other relations from countries that seriously violate human rights. However, this institute would work in a different way. It would help countries to set up systems for holding free elections, for having stronger independent judiciaries, and for guaranteeing freedom of the press and freedom of association, etc. It would also help organizations in third world countries to do research on human rights situations there. The government recognizes that an institute like this could be "preachy." A decision to set it up has not yet been taken. The government has issued a general invitation for ideas on how to define the proposed institute's mandate and manner of operation.

Libyans express outrage

... continued from page 1.
would take note of the first anniversary of the bombing and would address itself to what the Libyans consider a grievous injustice against innocent civilians of a small Mediterranean nation.

American commitment

It was noted by this reporter that the American delegation of some 200 American Indians, Blacks, Whites and Chicanos was far more radical and revolutionary in its speeches and slogan shouting than the 100-member Canadian delegation. The reason for this may be that the Americans came in defiance of a government ban on travel to Libya and faced a possible $2,000 fine and a five-year prison term upon their return. Those who came with such penalties hanging over their head had to be committed.

The Canadians could look upon the trip to Libya as an exciting and educational event. One Canadian delegate had contacted the foreign affairs office and was assured that the trip would not jeopardize his position in government services. The Canadian government looked upon the event as educational. At the same time, it assumed no responsibility for the venture, especially not since it has no embassy in Libya.

Next week *Calvinist Contact* hopes to give a more complete account of the Libyan event, which was attended by three Calvinists, not two as previously reported. The three were Wybe Bylsma, real estate agent from Cobourg, Ont.; Gary Timmerman, history teacher at Durham Christian High School; and myself.

Church group proposes alternative to free trade

(MCC) — The inter-church organization known as GATT-Fly is completing a major study on how to make Canada self-reliant. The purpose is to explore an alternative to free trade with the U.S., which the government is currently pursuing. According to GATT-Fly, self-reliance would involve redirecting Canada's productivity primarily toward the needs of its own people. Both exports and imports would be cut back substantially. The resulting loss of jobs in some industries would be more than offset by new jobs elsewhere, says GATT-Fly. GATT-Fly also calls for: 1) smaller and more democratically controlled industries; 2) a tax system favouring such industries and easing the tax burden on the poor; 3) a lending policy by Canada's banks favouring industries that advance self-reliance; 4) repayment of Canada's foreign debt so as to reduce vulnerability to international economic forces; 5) less foreign control over Canada's productive industries; 6) technological research directed toward the needs of the Canadian people; 7) social programs that ensure an adequate income for all.

"Silent Scream" to have sequel

WASHINGTON, D.C. (AP) — The film "Silent Scream" which is the most successful instrument in the hands of the anti-abortion movement in the United States, will have a sequel: "Eclipse of Reason," a film which makes use of the newest technology. For this film the abortion of a fetus in the 18th week of pregnancy has been chosen.

Pressreview

Carl D. Tuyl

There was an uproar in the House before adjournment. The opposition accused the government of so organizing the agenda that meaningful debate became impossible. The government limited debate on the controversial drug legislation, but the opposition stalled the bill long enough to delay passage. The government also plans to devote only one day to the death penalty motion, while the opposition wants a much longer debate. After some pretty fiery speeches, and the usual vice-versa accusations, the honourable gentlemen went on Easter vacation.

★★★★

The off-on-sale of Dome made it big in the press. Dome was supposed to be the great Canadian-owned company in the oil sector. It drew fat subsidies from the previous government for even wallpapering its boardrooms. The company managed to run up a slight tab of $6.5-billion, mostly supplied by your friendly Canadian banks, except for $2.5-billion in Canadian tax losses. Now the whole thing, including the doorknob on the janitor's workshop, is for sale. Business being business, nobody will give a plugged nickel for Canadian ownership, and the company will be sold to the highest bidder.

In vain does Comrade Broadbent hoist the red flag, and in vain does Turner make protesting noises. The buck rules. The only hope for keeping Dome in Canada lies in a review by Investment Canada, but it's only a very slight hope for Investment Canada has presided over the surrender of hundreds of Canadian companies to foreign interests.

★★★★

The press will go to any length to fill blank spaces. Many papers reproduced a Canadian Press release which stated that Monsieur Mulroney's closet at 24 Sussex Drive was designed to hold hundreds of shoes. The interior decorator, impressed no doubt by a synodical report on headship, allowed space for only one hundred pairs of shoes in Mila's closet. Thumbs down, though, on the *Toronto Star* which printed an editorial under the title: "Imelda Mulroney." Not nice!

★★★★

The financial sector had a nervous hiccup, as the rate of interest to the South of us went up. In the back of all this nervousness is, of course, the American trade deficit which begins to take on gigantic proportions. Your friendly Canadian banks were quick to follow suit. In a cutting analysis of economic circumstances, Mr. J.L. Jones wrote in a letter to the editor of the *Whig Standard* that we pay as much for a belt as we do for the trousers it holds up. And if you want to know something about the ecology, take note of the sorry fact that the last California condor known to be in the wild was captured last week.

★★★★

Canadian farmers took it on the chin again when the federal government slashed the guaranteed prices paid to western grain growers by 15 to 25 per cent, the lowest level in more than a decade.

★★★★

Premier VanderZalm faces a problem that will not go away with a lot of smiling. B.C. teachers have voted overwhelmingly to give the government a week to withdraw or modify its proposed labour legislation. The teachers have planned a whole lot of protesting activities. There is a lot of union bashing going on in the country.

★★★★

Score one for democracy with a great big hip hip hurrah. Argentine generals were brought to heel by a civilian government. I note with some concern, though, that a general is running for the presidency in the United States. Generals should not be trusted with government responsibilities. Generals tend to be drawn into their specialty, which is sending a whole lot of young people to their death, while they themselves smoke cigars over big maps which they do not understand.

★★★★

Gorbachev is set on his goal of *perestroika,* which is Russian for reconstruction. He will probably run headlong into the old guard who will sabotage his every move. Russians are by nature more conservative than capitalists, and no one in Russia is going to surrender all the government's welfare state subsidies without a battle. Reconstruction in a revolutionary state might turn out to be as difficult as reformation in a reformed church.

★★★★

The Pope brought Easter greetings in 51 languages. I wonder if he expressed Easter greetings in Frisian. There were 150,000 people in attendance at the Easter Mass in Rome.

★★★★

It became known that PTL Jimmy Bakker and his beloved Tammy received nearly $1.6-million in salary and bonuses last year and $640,000 for the first three months of this year. I wonder how many pairs of shoes their closets could hold. However, the TV church saw many people come to its defense, which brings me to repeat my earlier comment: there is a sucker born every minute.

★★★★

The P.L.O. met in Algiers with a lot of slogans filling the hot air. Arafat was there too with another one of his arm-waving speeches. The Palestinians need a homeland, no doubt, but what they need even worse is a sense of solidarity. They divide more quickly than a flu cell.

★★★★

And why is it that we are always reminded of the last words of famous people? Wouldn't it be interesting to know their first words? Why don't we know the first word of Abraham Kuyper, or of Jimmy Bakker for that matter? I have half an idea that the latter's first words were money, money, money. It is a bit hard though to think of Abraham The Terrible attempting to say "sphere sovereignty" while in diapers. "E Voto" maybe?

Carl Tuyl is pastor of the Christian Reformed Church in Kingston, Ontario.

Proposed child abuse legislation undergoes amendments

Margaret Griffioen

ST. CATHARINES, Ont. — The fact that "playing doctor" could be considered a sexual assault under proposed federal Bill C-15 has some MPs drafting amendments.

Consensual touching

A parliamentary committee studying the bill (which aims to crack down on child sex offenders) recommended that some room be left for consensual experimentation. "The fear has been that children engaging in conduct that is consensual within a certain age range would be open to criminal prosecution. It was felt that while such conduct may be a matter of concern to parents, it is not an appropriate subject for the criminal law," said Richard Mosely, a senior justice department lawyer in a recent *Toronto Star* interview.

Under the existing criminal code, those between 12 and 15 who touch one another with mutual consent, with no intention of assault, whatsoever, could be charged with assault and would not be able to plead the defense of consent.

Court testimony

Testifying against child molesters could be made easier if another amendment to proposed Bill C-15 is passed. The changes would allow the testimony of children under 14 where they are capable of giving it, and where they promise to tell the truth. A provision whereby a judge would determine whether a child witness had "sufficient intelligence" to testify has been scrapped from the proposed legislation.

Currently, many child-molestation cases do not make it to court because prosecutors cannot get a conviction, even though it may be clear the child was molested. Existing law calls for a judge to hold an inquiry to determine whether children under 14 can be sworn in as witnesses. The judge asks questions aimed at determining whether the child understands the legal and moral consequences of lying under oath — if they can't be sworn in, they can give evidence but it must be confirmed by an adult or by physical evidence.

The committee also opposes removing the accused from the courtroom, denying him the right to confront his accuser and hear evidence. In order to protect the victim, the committee recommends a compromise — a victim could testify outside the courtroom via closed-circuit television or from behind a screen placed in the courtroom.

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Church

Marguerite Witvoet, page editor

Halifax urban ministry installs first pastor

James La Grand

A special outreach mission in the north end of Halifax received its first missionary-pastor on Feb. 4, culminating two years of preparations for ministering to the needs of the urban population there.

The arrival of the Rev. John Van Donk family marks the beginning of an important new phase for the church-planting mission in the residential centre of Metro-Halifax. The North End Mission (NEM) was described in the *1985 Acts of the CRC Synod* (pages 34-35) as "a proposed new church development ministry (Type B) in old North End Halifax, a community of great economic need." The mission is a joint project of Classis Eastern Canada, CRWRC and the Home Missions Board, initiated by the All Nations CRC, of which Rev. Van Donk is now also associate minister.

Even before the NEM was endorsed by CRWRC and Classis Eastern Canada, and adopted as a field by the Home Missions Board in 1985, HMB staff were active in challenging the All Nations CRC to initiate the project. The preliminary proposal was in direct response to a request at the 1979 Christian Reformed Urban Ministries Conference in Paterson, N.J., in which Rev. Borgdorff, then HMB Field Director, called for concrete proposals from city church leaders for new HMB urban fields. At the 1983 conference in Chicago, Rev. John Rozeboom's presentation of the California proposal for church planting in "Areas of Great Need" gave important direction to those involved with the final Halifax proposal.

Photo: Mike Rayworth

Rev. John Van Donk, sided by his wife Doreen, left, and Rev. James La Grand, right, holds his daughter Rebecca. Van Donk, who formerly served in industrial chaplaincy, will lead the new North End Mission in Halifax.

In the meantime, the proposal was gaining urgency on the ground. Several members of the All Nations CRC already lived in the old North End. Consequently, this area was an important focus for the congregation's evangelism and diaconal outreach.

As the small church building on Inglis Street became crowded, especially at the Sunday morning worship service, a second preaching centre became plausible. Other solutions to the immediate problem of overcrowding were also discussed, but the need for a new mission in the North End became painfully obvious when three large, long-established church ministries closed their doors in this heavily populated area. A "Needs Survey," conducted by the CRWRC and HMB, confirmed the need for and these agencies' commitment to the NEM.

New housing was one of the urgent needs of the old North End during the initial discussions of the NEM proposal. One of the remarkable achievements of these early discussions was the encouragement given by members of the All Nations CRC to the planning and construction of the Anathoth Housing Co-operative. (See Jeremiah 32 for an explanation of the Co-op's name.) This new housing in the area itself has already served as a symbol of positive change. Anathoth provided solutions to some urgent problems of area residents and allowed some church members committed to the NEM the opportunity to move into the area of ministry.

The task of presenting the gospel persuasively and effectively in the old North End has been overridden for some time by the need for a missionary-pastor. Now that John and Rebecca Van Donk just live down the street from Anathoth and the store-front mission centre on Gottingen Street, NEM members covet the prayer support of the wider Christian community for this church-planting work of word and deed.

James LaGrand is pastor of All Nations CRC in Halifax, N.S.

Keep us informed!

For better and more up-to-date church news, C.C. encourages all pastors and/or consistories to inform us immediately of any calls extended, accepted or declined.

Rime or reason

The sermon was neat.
It did ignite
a lot of heat
but little light.

Sy Nodd

No disinvestment for South Africa

AMSTERDAM, Neth. (RES) — The governing board of the Association for Christian Higher Education which operates the Free University of Amsterdam has notified the taskforce Kairos (Christians against apartheid) that it will not sell its shares in corporations that do business in and with South Africa. Though strongly opposed to apartheid, the board is not convinced that a change in its investment policy is a useful weapon to combat apartheid.

Pastoral Pondering

The Samaritans — a "mongrel" people or the true remnant?

Herman Van Niejenhuis

The traditional view of the origins of the people known as the Samaritans centres in II Kings 17. Shalmaneser, king of Assyria, is said to have brought people in from various lands to replace the native (deported) population. These foreigners brought along their religious beliefs and practices. The result was a syncretistic religion and a "mongrel" people.

The Samaritans themselves dismiss the above view as a "vile Jewish canard!" Their own view of their beginnings is a little more sublime. It goes back to the time of Joshua and especially Eli.

Joshua established Israel in Canaan and centred his administration in Shechem (between Ebal and Gerizim). Joshua is said to have built a sanctuary on Gerizim and established worship for all Israel there under the high priesthood of Phinehas (the grandson of Aaron; see Numbers 25:7-13).

After Joshua came a succession of judges (kings, according to the Samaritans) and finally the priest/judge Eli. In Samaritan thought, Eli was the great culprit. He was from the rival house of Ithamar (one of Aaron's sons; see Numbers 26:60). Even though he was not descended from the kosher house of Phinehas, he coveted the high priesthood for himself. He moved to Shiloh where he set up a sanctuary to rival the one at Gerizim.

As a result, according to Samaritan records, the people of Israel became split up into three parts:

1. the orthodox, under the high priest Uzzi (see 1 Chron. 6:5,6), (now called the Samaritans)
2. the (fallen) followers of Eli, (the Israelites as we know them)
3. the other tribes, who more or less lapsed into heathenism (a fluid mixture, including Israelites who married into pagan society).

This schism marked the beginnings of Samaratinism. According to Samaritan records, at this moment in history,

> "God caused a vast cave to engulf the sanctuary at Gerizim and then closed up the mouth of the cave so that that sanctuary was never seen again and would not be found until the coming of the Restorer."

In the Samaritan view of history, that moment was the focal point. From this point on the Israelites lived in the "era of divine disfavour."

> "The anger of the Lord burned against Israel. He withdrew his countenance from them and the light was removed from the sanctuary."
> (Samaritan Chronicle II)

A number of important implications hang on which view is correct. If the Samaritan's own view of their beginnings is right, then they can be seen — as they see themselves — as the true remnant of God's Old Testament covenant. If the traditional view is correct, then the Samaritans were/are a religious mixture of everything from soup to nuts.

The ancient historian, Josephus, knew of the Samaritan claims. He writes:

> "... it is fiction, only used by them when it was advantageous to be connected to Jews."
> (Antiquities 9:291)

Most scholars today (Josephus and his biases notwithstanding) see the "truth" as being somewhere in between the two extremes. They view the Samaritans' own point of view with extreme skepticism. At the same time they have some real questions about II Kings 17.

II Kings 17 is the only place in the Old Testament where you will find a reference to the word "Samaritan." The question is: does it actually refer to this "religious sect" and its beginnings, or would it be more proper to translate it "Samarian" and have it refer to the beginnings of the political unit/people — the people of the region of Samaria?

(next time: Samaritan studies today)

Herman Van Niejenhuis is pastor at Bethel Christian Reformed Church in Saskatoon, Saskatchewan.

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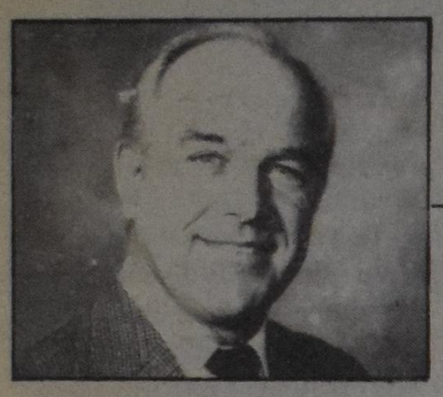

Canadian Church Scene

Dealing with refugees and truth

Jacob Kuntz

Ottawa's refugee policy

Recent government decisions concerning political refugees who flock to Canada have caused quite a bit of editorial comment in the Canadian church press. Several editors are not very happy with the new and tougher measures the government has taken to stem the flow of refugees. They feel that Canada should show more compassion and more sympathy towards people from Latin America who flee from their country for political reasons. (See also editorial C.C., Mar. 6, 1987) We will quote from articles in three church magazines.

The *Catholic Register* of Mar. 21, 1987, has this to say:

Ottawa has decided to make it much tougher for persons claiming refugee status to enter this country and become established. However, "true" refugees will still find an open door.

Some will cheer this action, on the basis that, "we'll show those people we're not going to be conned." An understandable reaction to a degree, but one usually reached in anger and resentment, in which all would-be refugees are tarred with the same brush.

Canada's Catholic bishops don't buy Ottawa's harsh change of heart, and they said so in a Feb. 26 statement.

They called the new restrictions "unjust and inhuman" and said they could reinforce a red-tape fortress mentality. They agreed that we must guard against false refugee claims but said the new rigidity tends to penalize all refugees coming to this country and is a departure from our traditional humanitarianism. "In unison, we have built one of the world's great humanitarian countries, relatively free of jingoism and prejudice."

It is this appeal to the higher view, to the Christ view, that our bishops are addressing in their criticism of current policy. We must not sit smugly in judgment on all these people who say they are refugees. Many truly are; we have experienced so little raw terror in Canada that we have difficulty coming to terms with its reality in Latin and South America and in other parts of the world.

In the *Mennonite Reporter* of Mar. 2, 1987, we found the following remarks:

The Canadian government has taken a few faltering steps to recognize the larger problem. It has tightened entrance procedures. It has rightly observed that a no-questions-asked open door can be abused. Without the vocal conscience of Christians and others, however, the border point restrictions can become simply a protectionist ploy.

The *Globe and Mail* editorial on Feb. 24 stated the problem succinctly: "Mr. Bouchard, Canada's Minister of Employment, has shown, finally, that Canada won't be played for a sucker. Less clear is whether Canada may still be counted on for succor."

Now is the time for Canadian Christians to say clearly to their government: we can understand your defensive move, but don't stop there; let the presence of desperate Central Americans at your border strengthen your resolve to help settle the drawn out civil conflict in Guatemala and El Salvador; don't be so timid in asserting your independence from U.S. policy.

Let the distinguishing mark of the church be its voice of compassion and advocacy for the oppressed. But let the compassion be directed by a vision of justice and peace in the international order.

An editorial in *Catholic New Times* of Feb. 22, 1987 (not yet reacting to the government restrictions), was entitled: "Refugees challenge Canadian compassion." We quote:

Eight years ago, Canadians opened their hearts and their homes to the "boat people" who had been cut adrift in the political storms which swamped their country. For many of these people, Canada became a safe harbour. They are here now as our fellow citizens.

The response to the plight of the boat people drew on the reservoir of decency and compassion that lies within the people of this country.

Once again we must draw on the wellsprings of goodness within ourselves and share our resources with the Central American refugees who thirst for nothing more than a chance to live their lives in security and dignity.

Yet, there seems little hope that these refugees can make a permanent home in the United States. As of November 1986, the U.S. Justice Department is imposing severe penalties on any employer who employs "illegal aliens." And so the refugees from Salvador and Guatemala must go even further north. They are here. They are now.

The Canadian government has had the courage to recognize these people for what they are, political refugees, and has admitted them to this country. For this our government is to be commended. We urge the government to continue this realistic and humanitarian policy — in spite of current pressure to do otherwise.

Yet, this step across the border is only the first of many steps that a refugee must take before he or she can stand upright and walk. There must be people to walk with them — to employment centres, to find housing, to go to language schools. There must be people to talk with them, to listen to their hopes, to hear their sorrow over the loss of what has been nearest and dearest.

Telling the truth

In an editorial in the *Mennonite Brethren Herald* of Feb. 20, Herb Kopp mentions "the erosion of confidence in the integrity and truthfulness of public leaders, whether in business or government." Few people will deny that this erosion is a fact. It is for him a reason to emphasize how in such an untruthful society the church should be utterly reliable and truthful.

Government has become so huge that most of its inner workings are hidden from public view. During the past two weeks I asked 20 persons (some total strangers on the sidewalk, and some acquaintances) whether they thought government to be honest. Of the 20 persons, six said "yes," 11 said "no," and three indicated they "hoped it [government] was honest" but wouldn't be surprised if it wasn't.

Most commented that government releases only such information which flatters its record and hides in bureaucratic red tape and clever number-shuffling the failures which might embarrass it.

Truthful disclosure of reality seems not to be the highest priority of government business; putting on the best possible face, however, is.

What we expect in government, but rarely get, must most assuredly be expected and received within the church. The church must always be a model for truth-telling, open disclosure, frank dialogue and complete accountability. For its successes to be celebrated and its failures to be graciously acknowledged, a pledge to openness must be constantly renewed and structures must be designed to enshrine accountability.

We are, in the present era, becoming cynically adjusted to public corruption. Very little catches us by surprise. The most powerful, authenticating witness for the church is that honesty, integrity and truth telling, unlike the political election promises of would-be members of parliament/legislature, are the incarnation of the gospel in the world. These qualities are central to our witness. May God help us!

Jacob Kuntz is a Christian Reformed pastor in Kitchener, Ontario.

Gay ordination postponed

(*The Observer*) — A decision on ordination of homosexuals within the United Church of Canada may be postponed until 1992 or later.

The issue, which stirred debate both within and outside the United Church when discussed at the 1984 General Council, is slated to come up in 1988. At its March meeting, the general council executive was asked to postpone the decision to at least the 1992 General Council.

The delay is to give the church opportunity to participate in two planned projects: a study of the authority and interpretation of scripture, and a program increasing the availability of theological training for lay people.

When the postponement was suggested in a November executive meeting, it was stated that "a deepened faith base is essential" for the challenges facing the church. Those supporting delay also suggested that debate on the gay ordination question could absorb so much organizational energy that the scripture study and theological training projects might suffer.

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Family

What's in a bedtime story?

Doro Bakker

My two-year-old is all ready for bed, but not before he chooses "The Little Red Caboose" for the fourth night in a row. His older brother and sister have beat him to the best seats on the couch, already clutching their books in anticipation of the "sacred bedtime story." Only an event of paramount priority dares disrupt this nightly ritual! No one wants to miss a good story or the chance to snuggle up for awhile. It's a peaceful ending to an otherwise hectic day; a natural time to feel close and deepen relationships.

The scene is nothing new. For generations already, parents have tucked their children into bed with stories, on each occasion nudging them a little closer to becoming a future reader.

Doro shares the joy of reading with two of her children, Colin, 2, and Elena, 5.

There are few gifts of greater value that a parent can give to his child than to instil within him a love for reading. It's a lifelong treasure. I remember my own childhood. My favourite books were like good friends. Reading is a tool that will help your child experiences a great part of the world, enriching his life in innumerable ways. In our society, being able to read is a skill that cannot be valued enough. You can't afford not to pass on this gift.

The foundations for learning to read are laid at home. Early home environment is one of the most important factors in helping children to love books and eventually learn to read. It starts already with the lullabies with which we rock our babies to sleep, the nursery rhymes we clap over and over again with our toddler and the discussion about the melting snow we have with our five-year-old.

In homes where reading is highly valued, children have an excellent chance at becoming life-long readers. If you make reading a valued part of your life, your child will value it too. For which child doesn't emulate the adults in his life?

As a parent, you are in the best position for helping your child become a good and life-long reader. Consider the advantages. You are the one with primary access to your child's most fruitful language-learning years. And mastering one's language is a forerunner to learning to read. This occurs naturally in most homes through normal "back and forth" discourse.

You are also the one who loves your child the most and can thereby lend him or her the strong, positive emotional support he needs. Give help when your child needs it, being careful not to smother him with your attention. The pressure should be off at home; he's not in competition with a whole classroom of students. By praising his efforts at reading and writing, you give your child the confidence he needs to carry on.

You also know your child better than anyone else; so cash in on his interests and strengths. If he's enthusiastic about worms — pick up on it. When my two-year-old was fixed on "The Little Red Caboose," I was surprised at how many other books I found that taught him that there was more to learn about trains than the cheery red caboose we all love to wave at. But do read his current favourite over and over again if that's what he wants. It's normal. Besides, he'll probably learn more about sentence structure this way than he will in a week of formal instruction.

Provide lots of variety in reading materials. Anything in print is valuable; from roadsigns to the flyers jammed in your mailbox. Even the cereal boxes that crowd out the breakfast table provide opportunities for practising reading.

Too many parents have been mistakenly discouraged from steering their child when it comes to reading. "Keep your hands off and leave it to the experts" used to be a commonly held notion. But in the past years, research is suggesting the opposite. Skills necessary for learning to read are acquired long before formal reading instruction begins. That doesn't mean you have to play teacher with your child. But be there to answer his questions, to read to him, to talk with him. Make reading time relaxing and pleasurable; unreal expectations for achievement result only in frustration.

You don't need to be an expert to put your child on the road to becoming a life-long reader. We should be encouraged by a comment made by Gibson & Levin (two experts in the field of reading), "The only magic in learning to read is the magic that the child supplies himself when a rich and responsive environment gives him the chance."

Next week: How to find quality reading material, and a look at the library through the eyes of a seven-year-old.

Doro Bakker is a former teacher living in Orangeville, Ontario.

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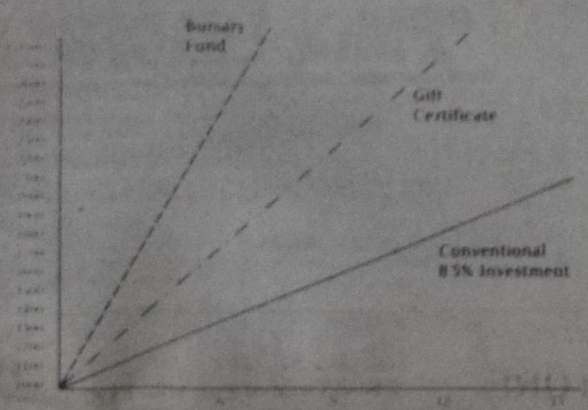

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Cinema summaries

Marian Van Til

Project X

Rated Parental Guidance
Stars Matthew Broderick, Helen Hunt
Directed by Jonathon Kaplan

Jimmy Garrett is a likeable young airman who is on his way to becoming a military pilot. The trouble is, Garrett's idea of fun doesn't coincide with that of the U.S. Air Force. So he is demoted to helping test-pilot recruits on a special project. The "recruits," it turns out, are chimpanzees. As time goes on the real nature of the unsavoury Project X becomes clear and Garrett sets out to save a bright primate he's become particularly attached to.

If that sounds to you like a tear-jerking but heart-warming bit of Disney entertainment, you're in for a surprise. This film (not produced by Disney) manages to take one of Disney's favourite premises and with unexpected twists, a minimum of sentimentality, and solid acting by man and beast, turn it into an engaging, suspenseful film with three-dimensional characters. Though not a profound film, *Project X* may teach young viewers a couple of valuable lessons: first, that one should act on one's convictions, though that may mean personal loss, and second, that "subduing the earth" never means abusing the fragile gifts — including the animals — that God has meant for us to use and enjoy.

Christian viewers cannot help but come away from this film marveling at the graciousness and humour of a Creator who would develop an animal as sensitive, complex, intelligent and entertaining as the chimpanzee.

A taxing time

John McGowan

Despite the fact that composers have lauded the month with such renditions as "April in Paris" and "April Showers," the fourth month of the year can be a depressing one. Why? Well, that's the time when we square accounts with the tax collector.

As last year's raise turns into a cheque made out to the Receiver General a pall hangs over the land. One of life's certainties raises groans of anguish. But this is no modern phenomena. It's been going on since the beginning of recorded time.

With their propensity for museums — over 400 in a country half the size of Maine — it was inevitable that the Dutch would find a place for taxation. And who better to instigate the whole thing than a tax collector himself?

Prof. Dr. Van Der Poel founded The Netherlands Museum of Taxation in 1936. This is the only museum of its kind in the world. Lodged in part of the tax building near the Euromast in Rotterdam, its basic aim is to instruct budding tax collectors.

Although there are those who have described it as the fiscal equivalent of the Hague's torture museum, it is distinctly different. This one has an extensive humour section. And best of all, admission is absolutely free.

More than 5,000 cartoons from around the world have been collected from as far back as the 19th century. Two of the funniest, according to assistant curator John Vrouweinfelder, are from the United States.

One depicts a man blowing his nose and complaining to another man: "The Internal Revenue Department is printing its new form on Kleenex. That's to keep you comfortable while paying through the nose." The other shows a husband saying to his wife as he looks through the mail; "It's from Internal Revenue. They want to know where we got the money to pay our taxes."

Epigrams are also found in abundance. "A taxpayer is someone who doesn't have to pass a civil service exam to work for the government." "A tax collector is a man who always soaks the man who is saving for a rainy day." And Mark Twain has his say with: "The difference between a tax collector and a taxidermist is that the latter only takes your skin."

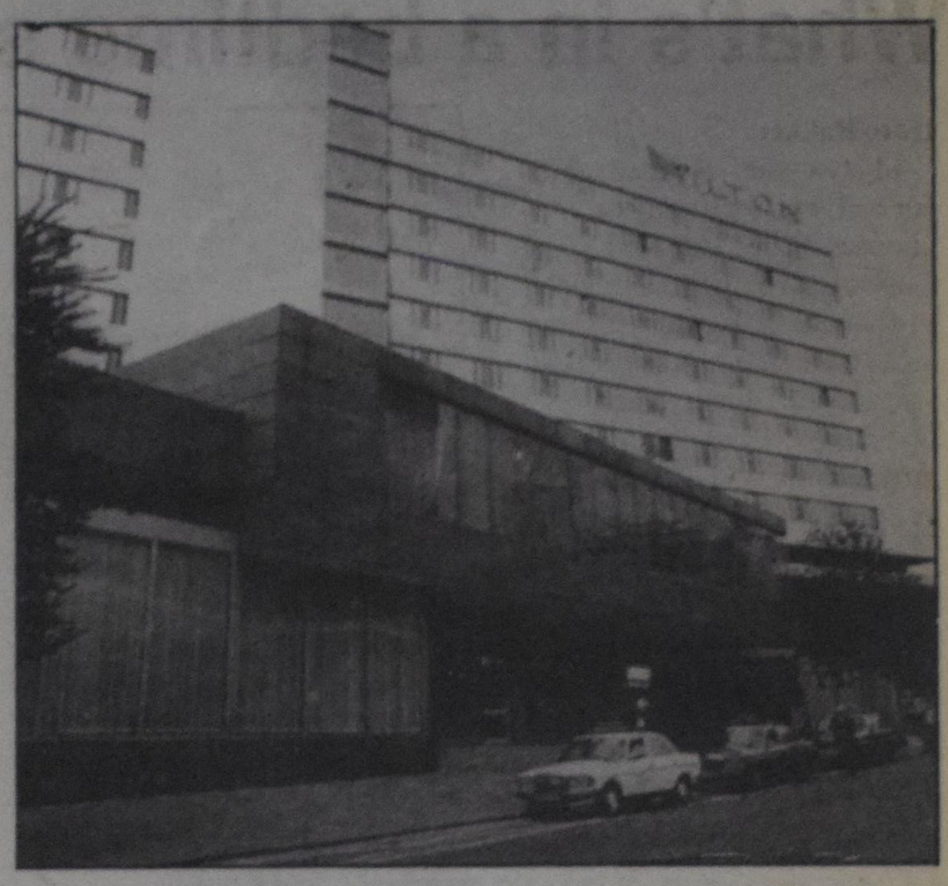
Paintings are also used to convey the tax message; notably Frans Francken's "Christ and the Tribute Penny." In another oil by Italian Pietro Mattani a uniformed revenue officer presents a tax bill to a poor tailor. Meanwhile the tailor's wife, hands defiantly on hips, looks daggers at the collector. Her look is perhaps the dirtiest ever captured in a painting.

The 18-room museum shows how governments through the ages have gouged taxes out of the citizenry from the earliest "regals" to the present European "value added" tax.

One of the oldest exhibits is a hieroglyphic-inscribed Egyptian stone from 2100 B.C., which was hung by a thong from a sheep's neck as proof of tax payment.

The Romans used a system quite unique in history. Having no official tax collectors, they sold the tax-collecting rights to publican companies. The most famous of all publicans was Matthew, the evangelist. He was an employee of a Roman company contracted to collect the Roman taxes from Judea, before he became a disciple.

The museum also drives home the fact that over the centuries, countries have imposed taxes on just about everything imaginable. Peter the Great of Russia taxed all businessmen who wore beards. One Turkish ruler taxed those hosts who invited him to dinner. Called "tooth money," it was to compensate him for the wear and tear the meal had put on his teeth.



The tax museum

Taxes have also been exacted on weddings, firewood, wigs, sheet music, newspapers, chimneys, hair powder and clocks. The Romans put a tax on unburied bodies and, of course, there have been taxes on taxes.

Another highlight of the museum is found in the basement, where the ingenuity and perseverance of tax evaders is displayed.

Prominence is given to the bicycle owned by a famous Dutch smuggler. Secret compartments were used to take things into and out of the country without paying tax.

Near this display is a collection of devices for puncturing the tires of pursuing police.

Other showcases contain such items as a fat Teddy Bear with a belly full of Swiss watches, false noses, a Bible with the centre cut out and shoes with hidden compartments.

On many a European trip the traveller must wince just a little at the thought of one more museum. But The Netherlands Museum of Taxation is different, providing an amusing and interesting history of one of life's low blows. Americans may even hiss at a coloured engraving of George III, looking suitably imperious, like someone who had just imposed a tea tax.

Located at Parklaan 14, 3016 BB in Rotterdam, the museum is open Monday to Friday from 9:30 - 4:00 p.m., closed Saturdays, Sundays and public holidays.

A child called home

Rev. W. Suk, who passed away Oct. 24, 1986, is fondly remembered by the Renfrew congregation, which he served from 1981 till 1985.

Before the sermon would be delivered, he would call the children to come to the front of the church. Then, surrounded with the little ones, he mostly started off with saying, "I have something in my pocket." Then the children would loudly reply, "Candy!" And although this was true, he had something else in his pocket or paper bag that would be helpful in understanding the story.

After the service, he was always surrounded by the little ones for a candy.

Rev. Suk could relate to the children in a child-like way. His sermons were also very appreciated. All in all he was a likeable man. He loved to work, but at the same time he knew that his health was limiting his activities in God's Kingdom.

The following poem, written in his memory, is based on Matthew 18:1-4.

Come home, my child, stop your play;
Leave computer, dolls and clay.

O no, my Lord, I want to stay;
Play with friends, dolls and clay.

No my child, I know what is best.
Come, it is time to rest.

O no my Lord, please let me stay;
I am not tired, it is still full day.
Your dirty clothes I take away.
You must be washed; this is my way.

No, no my Lord, please let me stay;
I am not tired, it is still full day.

Open your hands, close your eyes and wash away,
with My blood, your sins of every day.
Then dried with the towel of my grace;
You now are dressed in fine white lace.

Yes, dear Lord, in your arms let me rest.
It is time. You know it best.

Good night, my friends, have no sorrow.
We shall play and sing tomorrow.

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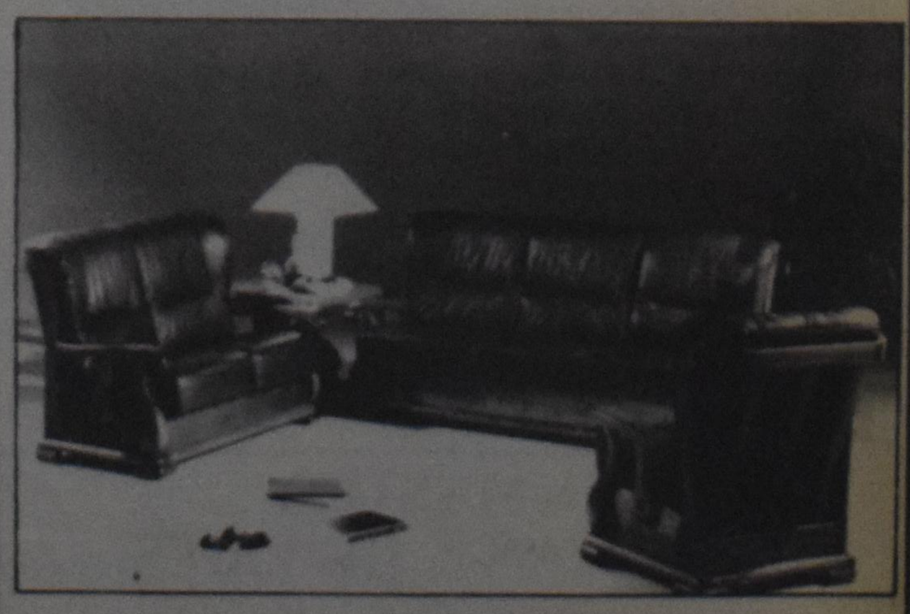

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Feature

Canadian "muppets" offer little variation from American counterparts

Margaret Griffioen

Do your children watch Sesame Street? If so, you're probably aware that three new "muppets" were introduced last month on the program's Canadian segments.

Louis, a bilingual otter-like character is fascinated by anything to do with words and letters. He loves to teach. Basil is big, silver, and resembles a bear. He is eager to learn and fearless when it comes to making mistakes. Dodie is an elderly lady pilot with lots of spunk. Her curiosity constantly gets her into experiences from which she learns new things to teach to Louis and Basil.

The bi-lingual "muppets" are touted as having "the blood of the True North flowing through their veins," and as "no mere clones of their New York counterparts," although they are created by reknown puppeteer, Jim Henson.

The new "muppets" play a key role in Canadian segments (which account for almost half of the Sesame Street seen here), and originate from Toronto, one of CBC's five production centres for the series. (The others are in Halifax, Montreal, Winnipeg and Vancouver.)

Forty segments have been taped with the new characters, and feature guest appearances by such famous Canadians as Andrea Martin, Oscar Peterson, Anne Murray and Maureen Forrester. There is also talk of a feature film starring Louis, Basil and Dodie and production of "Canadian Muppet" products for toy store shelves.

What do the kids say?

Calvinist Contact asked Nel Van Geest, a former teacher and mother of four children (ages one through six), what her children thought of these new characters and if indeed, these Canadian "muppets" gave the show a different flavour.

Nel believes that basically, the program either appeals to a child or not. In her family, it is generally not popular. Her children tend to favour shorter, slower paced shows or having a story read to them. She agreed, however, to sit down and watch a few episodes with her children and enlisted the help of two neighbour children (ages six and nine) who love the show.

Their reaction? "Sesame Street is Sesame Street ... kids either like it or they don't," says Nel. Although she believes parents might enjoy the addition of a French-speaking puppet, these new characters are still presented in the typical Sesame Street format.

Nel noted that the neighbour children loved the show and were eager to point out the new characters. Nel's six-year-old finds the program "kind of neat" but the new characters did not seem to make any special impressions.

Enjoyment of the show "depends on what you are used to," says Nel. "Maybe our kids are different," she continues, noting that she reads a lot to her children, a pastime they prefer to watching the award-winning program.

Pastor's family lets puppets do the

Margaret Griffioen

Dale Collison has to pull a few strings to preach. Even his wife Jan and their five children get in on the act — puppet act that is!

Deftly pulling anywhere from nine to 15 strings per marionette, the Collisons present the gospel and other stories to young audiences across the United States.

"I really enjoy it," says Dale. "It's a lot of fun working with children. After I graduated from seminary, I couldn't figure out why I couldn't get a church, but people were always after us to do a puppet show. Now I feel this is what God asked us to do."

Moral message for kids

Performing primarily for public school children in grades K through six, the Collisons have presented "Pinocchio" (involving a cast of 15 to 17 marionettes), "Cinderella" and this year the little-known story, "The King of the Golden River." For these productions they use equipment from Stevens Puppet Co.

Dale says he cannot do gospel stories in the public schools in the U.S., but each year's production carries a moral message. According to letters the Collisons have received from children, the moral message does come across. "The kids say they do not like the bad guys or bad parts," says Dale.

Gospel for families

The Collisons bring their gospel shows to churches and programs such as vacation Bible school. There they stress a completely biblical message. "It is important for the churches to realize that we are not there to entertain, but to lead [the church] in worship," says Dale. "Just like our Lord used parables, we use our puppets for illustration of a gospel message." The gospel presentations are for the whole family, not just the children, the Collisons assert.

For their gospel presentations, Dale writes the scripts and Jan creates hand puppets. Jan also edits Dale's scripts — "I basically write it and she tears it apart!", Dale claims.

Jan can make a Bible-character puppet, be it a person or animal, in a couple of days "if [she] can sit down and keep at it." The puppets are made of half-inch thick foam rubber covered with felt and other materials. Styrofoam bills are used for heads. The Collisons soon hope to also create marionettes for their gospel presentations.

Tricky scenes

Their Bible productions include adaptations of stories such as Noah's ark, David and Goliath, Jonah and the whale, the nativity and an Easter musical.

When a script is complete, the voices are taped ahead of time so the Collisons can concentrate on operating the puppets during the performance. Although this does not allow for much audience interaction, the Collisons take the time to answer some questions from the young people.

The children are fascinated by the marionettes, according to Dale. "Most of their questions are about the operation of the puppets and how we perform certain tricks."

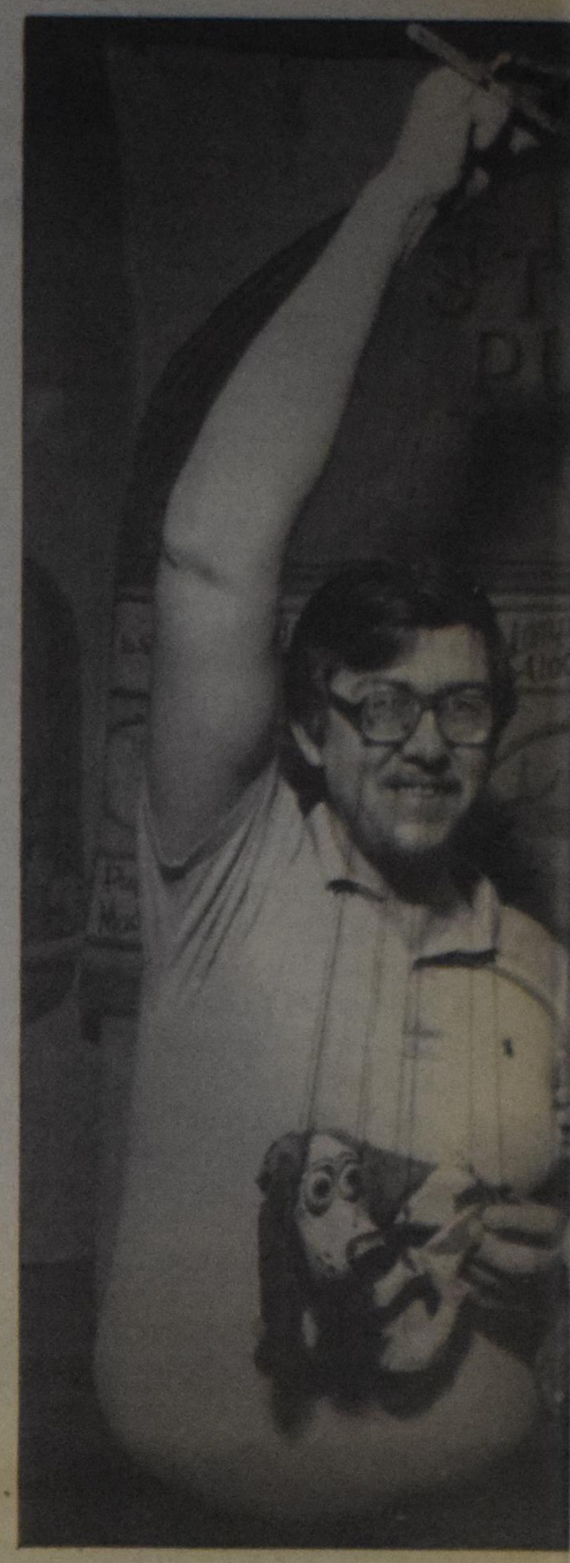
A family affair

The Collison marionette ministry is a family affair, with the children, Kevin (15), Kenny (14), Tony (10), Lacy (7) and Mike (4), travelling with their parents over 15,000 miles per year in a 24-foot recreational vehicle.

The children study by correspondence through the Christian Liberty Academy. Dale believes they benefit from seeing historical sites on their travels. The children also provide Dale and Jan with a trial audience and the older ones have filled in for Jan when she was off three months for surgery. They sometimes participate in church performances, but Dale and Jan do the school productions themselves.

Dale believes the constant travel has not been detrimental to his children's educational or social development. "Our children have friends in Bigelow. [Bigelow, Minnesota, is where Jan's parents, Mr. and Mrs. John Sikma live and where the Collisons make their home base.] They also make friends at the churches we go to, and when we make return visits, they are always eager to see their old friends."

Sometimes, admits Dale, the children feel cooped up in the motor home, especially when he and Jan are performing in schools and they are studying in the small space of the camper. "The first year we travelled, we left the kids in Bigelow, but it was traumatic to all of us," says Dale, so they decided then to take the kids on the road.



Dale and Jan Collison.

Jan and Dale met when they

Butch's baby b

(Sample play from: Bible Puppe

(Enter Sally and Butch)

Sally: Oh, Butch, congratulations on your n brother. I just heard about it.
Butch: *(In a depressed voice)* Yeah, my Mo brought him home from the hospital a week
Sally: Aren't you excited?
Butch: No.
Sally: Why not?
Butch: Because he is so dumb and "yicky."
Sally: Butch, what do you mean, he's "yick Little babies are cute.
Butch: Not this one. His face is all wrinkled *(Points to his own face.)* And his hands are wrinkled. *(Points to one of his hands with th hand).* And he's all red — REALLY GROS
Sally: Well, aren't they supposed to be that while?
Butch: *(Sighs)* Yeah, I guess so. I sure hope looking better.
Sally: Well, other than that, he's all right, is
Butch: Not really. He cries in the middle of t
Sally: All babies cry at night at first.
Butch: And he throws up.
Sally: Throws up?
Butch: Yeah, like he's sick of something. It'
Sally: Oh, Butch. You don't know anything babies. My baby sister burped up stuff for a time. They don't care. That's just the way th
Butch: Well, I think they're "yicky."
Sally: Does your Mom ever let you hold him
Butch: *(Disgusted sigh)* Yeah.
Sally: Well, isn't that fun?
Butch: No, he makes awful smells in his dia
Sally: Oh, that's too bad.

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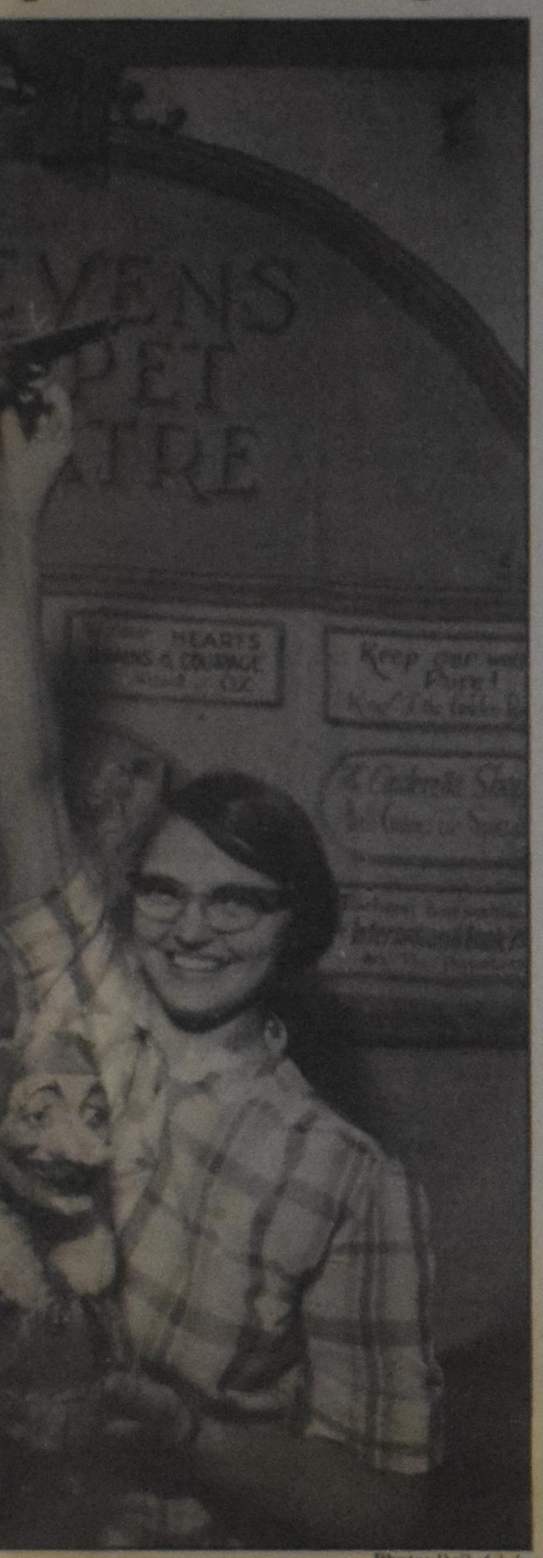


Photo: *Daily Globe*

were students at Reformed Bible College in Grand Rapids Michigan. Dale, also a graduate of St. Louis Seminary, has never served as pastor to a congregation. Instead, after seminary, while Jan worked as a nurse's aid, Dale began working part-time with puppets. In 1983 the Collisons made the decision to work with puppets full-time.

It does cost

Currently, the Collisons charge schools $110 for their performance and ask only for donations from churches. "This is something we constantly have to struggle with," says Dale. There are some churches which cannot afford to pay a set fee, and those that can, often do not give much during a free-will offering, so it is difficult for the Collisons to know how to charge.

Last summer they travelled to the American mid-west, "and we figured we'd have to do 20 shows to cover out basic costs," said Dale. "We did 40 shows, which was nice!"

A trip to Canada?

The Collisons have heard from various friends how beautiful Canada is and hope someday to travel here with their production. A trip to Alaska is a possibility in 1988 or 1989 and the Collisons are considering using that opportunity to visit some of the western provinces.

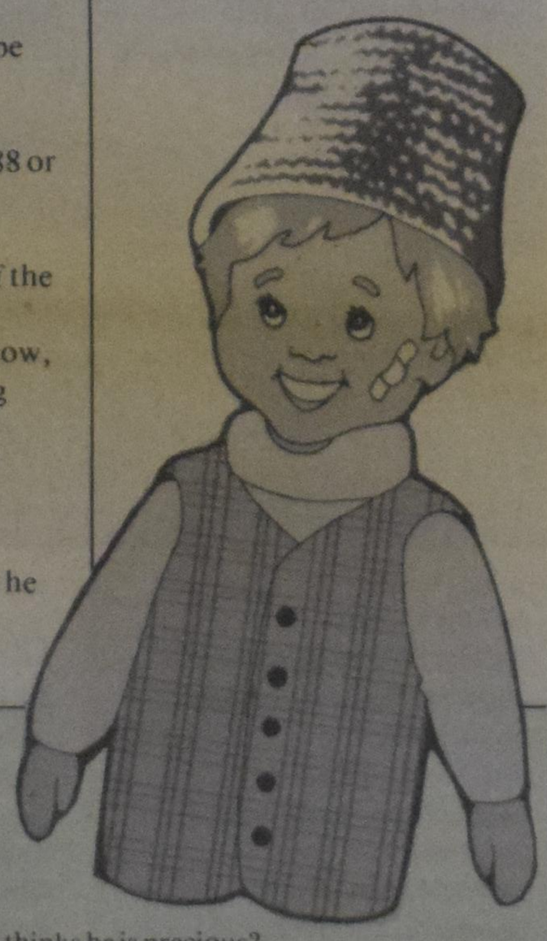
The main concern right now, according to Dale, is getting permits to earn money in Canada, and taking care of other legal considerations. "It's definitely not that we don't want to come there," he says.

Speaking of puppets ...

Marguerite Witvoet

Sunday school teachers or those working regularly with young children may be interested in *Bible Puppet Scripts For Busy Teachers*, a book by Diane Warner. Published in 1983 by Accent Books, the book contains scripts to be performed by one person with minimal preparation, and gives practical advice on how to make puppets, costumes and stage, etc.

The book contains 12 sets of scripts covering such themes as the healing of the sick by Jesus, learning about heaven, sharing, the creation of the seasons, and other Bible messages. Included are special Easter and Christmas themes as well. Each theme can be presented in either a Bible time or a contemporary setting. Thus teachers can use the "Bible Puppet Script" to tell the Bible story and follow it up with the "Butch and Sally Puppet Script" to show how this lesson can be applied to everyday life.



Need more depth

The scripts are simple to follow and easy for young children to relate to. However, there are times when the stories could stand to have a little more depth to them. Certain passages contain too much of a la-de-da attitude where it seems that, for a Christian, everything is always "just" great and wonderful. (In one scene, Butch can't wait to go out and "start being friends to people and loving more and all that stuff.")

In other places, the role of the Christian seems to be diminished to little more than exterior actions. (Butch tells Sally that he knows that his friend Tommy doesn't follow Jesus " 'cause he doesn't go to church or read the Bible or pray or anything.' ")

Kids love it

On the whole, however, the scripts are well-written, and one can overlook the occasional tendency towards a superficial type of writing. Warner has a good sense of humour which comes through often in her Butch and Sally scripts. One can imagine how kids will delight in the irony of one of her puppets not knowing what a puppet show is, or laugh at the silliness of another puppet who drags a bush across the stage and tries to climb "inside" it for a Halloween costume.

Butch and Sally and friends are likely to be more of a hit with the children than the Bible character puppets, since they are young, and have to deal with the same things that kids in the audience do in their lives. Children will relate easily to Butch's fear of going to summer camp and his disgust with his "yicky" new baby brother who only knows how to cry, burp and wet diapers (see excerpt on this page).

The scripts are entertaining while they are educational, and kids easily lose themselves in the story. "In one of my puppet shows," says Warner, "one of the puppets was having trouble making the yo-yo do a certain trick. One of the children in the audience ran up to the stage, just as serious as he could be, and said, 'I'll show him how to do it!' " Because the children get so involved, Warner says, their retention level of a story is phenomenal. She says she has come across some children who, three years after seeing a puppet show, could recall every detail of the story.

Helpful hints

The introduction to the book contains practical information on how to make puppets, stage, and props; where to get the materials; etc. The instructions are illustrated with clear diagrams, and patterns are provided at the back of the book. Warner also gives performance hints such as how to manipulate the puppets, the best way to switch puppets on one hand while still holding the attention of the audience with the other, how to change your voice from puppet to puppet and other helpful clues.

Warner does not want people to think of her instructions as conclusive or restrictive. In fact, she encourages improvisation to make the performances more interesting. Teachers can make use of opportunities to slip in names of children in the audience, names of schools in their town, a creek where they fish, etc. "Anything that you can do to make the puppets a part of their environment wins their hearts that much faster."

other

Scripts For Busy Teachers)

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Butch: You should see his little diapers. They are so small. Here, let me show one to you. *(Reaches behind stage and gets diaper loosely attached with a thread in a spot where he can easily reach it.)* See, look how tiny the diaper is.

Sally: Boy, it sure is.

Butch: And he has these little safety pins. *(Reaches behind for a safety pin)* See, how small they are?

Sally: Let me see. *(Looks at the pin.)* It's kinda cute.

Butch: Cute? It's STUPID. He messes his pants every five minutes and he always has to be changed.

Sally: Do you ever get to feed him?

Butch: *(Sighs)* Yes, with this bottle. *(Grabs bottle from backstage.)*

Sally: What a cute little bottle.

Butch: Yeah, but it's kinda hard to hold. I sure don't see what everyone sees in him. He seems like a big nuisance to me.

Sally: You were a baby once, just like him.

Butch: *(Appalled)* ME!!?? A BABY LIKE THAT LITTLE CREEP?

Sally: That's right.

Butch: You mean, I burped up stuff and made messes in my diapers, and all that?

Sally: Sure.

Butch: Was I all red and ugly and wrinkly?

Sally: Of course.

(Silence)

Butch: I can't believe it!! I never thought about that before. I started out like that?

Sally: Sure, and so did I.

Butch: Well, that's different. I didn't think he would grow up to be a person.

Sally: Of course he will. And right now he is very precious to your Mom and Dad and to God.

Butch: God thinks he is precious?

Sally: Sure. God loves him so much and has his whole life planned. Just like with Baby Moses. God will take care of your little brother, just like He takes care of you.

Butch: I never thought about the whole thing that way before. I guess he is O.K.

Sally: He's more than just O.K. He is a gift from God to your Mom and Dad and to you.

Butch: What do you mean, to me?

Sally: Well, God gave you this little brother, didn't he?

Butch: Yeah, I guess so. Maybe I'd better start paying more attention to him. I never thought of him that way before. Do you think when he grows up a little more he can play baseball with me and stuff?

Sally: Sure, he'll think you're wonderful, because you'll be his big brother.

Butch: I'll be his BIG brother, huh? Well, I better start thinking of ways to keep that kid out of trouble. Hey, I've got a good idea. I have an extra baseball bat in my room. I got two for my birthday last year. Do you think he would like one?

Sally: I think he would just LOVE it.

Butch: I'm going to go look for it right now. I never thought about him as being a gift and all that stuff. I'd better give this more serious thought.

Sally: Yes, you'd better.

Butch: You want to come see him? He really isn't that ugly — just a little red.

Sally: I would love to come see him.

Butch: O.K. Come on, maybe you can even help give him his bottle. I guess babies ARE fun. Let's go.

(Both exit)

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Feature

Scanning the horizon — The growth of Christianity despite Islamic inroads

John Martens

Islam is the fastest growing religion in the world. How serious is the threat and challenge posed by Islam towards Christianity? Is Christianity totally helpless against what some perceive as an all-out onslaught by Islamics?

Since 1934, the number of Muslims reputedly grew by 235 per cent. There is little doubt that on a year-by-year basis Islam gains more converts than Christianity. In a few years Islamic fundamentalists will be in control of Turkey, and, even more alarming, the Muslim faith could dominate Central Europe by the turn of the century. Islamic leaders are even predicting that West Germany will become Muslim in a few years. Also, serious inroads of Islam are detected in the United States.

We must not forget, however, that Islamic growth is mostly due to its being an ethnic and national religion, having its basis in countries which have seen a much faster population growth during the last 20 years than Christian nations.

Muslim growth in numbers, however, does not necessarily imply a decline in Christianity, which experiences a growth of its own. Growths of 235 per cent have to be seen in perspective. They could conceivably be reversed. In some African countries, for example, Christianity has grown at an even faster rate in the last 50 years. Predictions and imprecations by Islamic leaders that Islam will become dominant worldwide, tend to be somewhat radical and irrational. In the U.S. (called "Satan America" by the Ayatollah Ruhollah Khomeini) Muslims number only 2- or 3-million, most of them part of a new wave of Middle Eastern Muslim immigrants.

These predictions by Islamic leaders have to be seen in light of facts and balanced by events on Christian mission fields. At times Christianity even outpaces Islam growth, despite the latter's relatively easy requirements for becoming a follower of Mohammed.

The growth of Christianity in Ghana

Ghana and Nigeria are two African countries where Christianity has made enormous strides during the last three centuries, and may serve as a refutal of Islamic claims of invincibility.

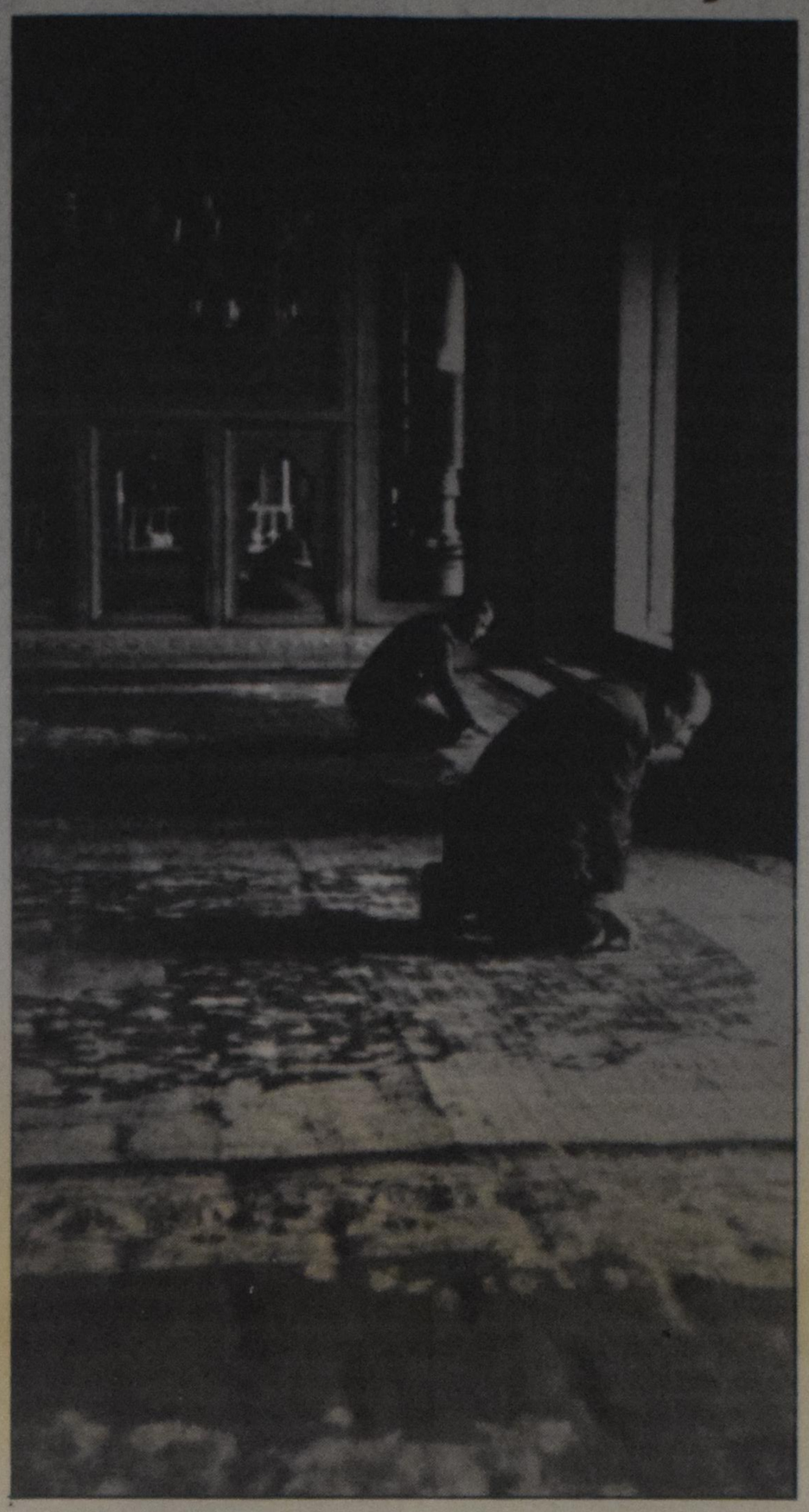
In 1960, 77 per cent of Ghanaians clung "tenaciously" to their Animist (heathen) traditions, according to the Encyclopedia Britannica. In 1980, however, only 21 per cent of the population maintained their animist beliefs. Both Christianity and Islam made great inroads in Ghana.

In 1960, 16 per cent of the people of Ghana belonged to Christian churches, while 6.5 per cent were Muslims (total population was 6,726,815). In 1980, Christians constituted 63 per cent of the population while only 16 per cent were followers of Islam. In the meantime, the population had grown to 14-million. This means that the number of Christians rose by a dramatic 7,744,000 while the Muslim population grew by only 1,803,000.

Mission history of Ghana

The credit for this successful outcome goes to the Christian missionaries. Ghana, in the 17th century, was known as the "Gold Coast" where Danish, Dutch and English traders established outposts or trading stations to obtain gold. Soon they were also involved in the more lucrative slave trade which brought more unscrupulous entrepreneurs to the region.

In this shamelessly exploited region of Africa, the first European Christian missionaries appeared in 1828. At that time there was a Danish fort at Christiansborg (now Osu) on the Ghanaian coast. The Danish governor requested that the Basel Missionary Society send missionaries to begin work on the Gold Coast and in December three German missionaries and one Swiss colleague landed at Christiansborg. Three of the missionaries died within nine months of arrival, while the other was dead within three



years. Undeterred, a second group of missionaries arrived on Mar. 13, 1832 — two Danes and a medical doctor from Saxony, Germany. The latter died within six weeks, while one of the Danes succumbed four months later. The sole survivor, Andreas Riis of Denmark, survived a variety of tropical diseases. In 1835 he began to build a stone and timber house and was nicknamed "Osiadan" ("Builder of houses").

A third missionary group arrived in November 1837. They included two Germans and Anna Wolters, a 20-year-old Danish girl, chosen bride for Riis. The Germans died about a year later and Riis' bride died in 1845. After 12 years of work, Riis had not been able to make even one convert and was asked to return to Europe. But through others, work continued and slowly bore fruit.

It is a dramatic story of perseverence in the face of death, hostility and human suffering.

Christianity explosion in Nigeria

What is happening in the mission fields in Nigeria is no less astonishing. The unprecedented growth of Christianity in this country may well turn out to be one of the outstanding phenomena of the 20th century.

At the turn of the century Nigeria will be the third most populous state (after China and India) in the world. At present the population stands at 90-million and will likely reach 100-million in a few years. Nigeria is a huge country, full of natural resources and wealth from products such as oil. Even if the population reaches 200-million, as some predict, the density would still be less than half that of The Netherlands.

It is amazing that in this country which is witnessing such explosive population growth, Christianity forges ahead at an accelerating rate and seems headed for conquering the nation, overtaking Islam. Estimates place Christians at 51 per cent of the population, ahead of Muslims (49.4 per cent). In 1952, only 22 per cent of Nigerians were Christian and Muslims made up 44 per cent of the population. If this trend continues, Nigeria, at the turn of the century, will be a country with a comfortable Christian majority.

Shift in growth centre

While some experts say that Christianity is on the decline in Western countries, such somber estimates should always be balanced with timely and joyful reminders that in Africa each year, 2-million or more people are added to the number of those who are saved.

Now seems to be the time for wealthy Christians of the West to prepare Africa and its burgeoning population for the message of Christianity by helping to improve such things as: roads along which missionaries can travel and over which supplies and produce can be transported; hospitals where mothers and children can be snatched from the jaws of an early death; development of dams, wells and irrigation projects. It seems an inspiring thought to be able to contribute to the building of God's Kingdom in countries with apparently receptive souls.

The present losses in Western churches seem more than made up by the gains of African Christianity and that merely a shift in the centre of gravity of the forces representing Christianity is occurring.

This has happened before. Christianity was swept from North Africa and the Near East by Islam during the eighth and ninth centuries. Islam is now not at the point of conquering Central Africa. Nor does the erection of a few Mosques in the West mean much more than a healthy climate of religious tolerance in the cross-currents of a shrinking world with mobile populations.

The black people of Nigeria, Ghana, South Africa and other countries will step in the spiritual shoes of the white man in one of the major ironies of history. And who knows what else history has in store for the Christian church when its nerve centre and headquarters have been moved? As well, anticipated, mind-boggling international developments in China and the Soviet bloc may also catch Christian missions shorthanded, but elated.

John Martens was a free-lance writer and history buff from Listowel, Ontario. This article is published posthumously.

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NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Births

DEKKEMA: Larry and Rosemarie. With great joy and thankfulness to the Lord, we would like to announce the arrival of our precious daughter, MARISCA ENGELINE, born on Apr. 4, 1987. A sister for Colin Alexander. Proud grandparents are Len and Grace den Engelsman and Klaas and Engeline Dekkema.
133 Harrisway, Thornhill.

GREYDANUS: We, Ronald and Susanne, thank the Lord for the arrival of our first child, a daughter, CARMEN BEATRIX. Born on Mar. 23, 1987. She is a first grandchild for John and Beatrix Hofstee of Listowel, Ont., and first great-grandchild for Mr. Jacob Hofstee of St. Thomas, Ont. She is a sixth grandchild for Jake and Gerrie Greydanus of Gowanstown, Ont., and 24th great-grandchild for Mrs. Aaltje VanDonkersgoed of Gorrie, Ont.
Address: 598 Concord Ave., Toronto, ON M6H 2R1.

SIKKENS: With thanks and praise to the Lord, Luke and Martha (nee Horinga) are happy to announce the birth of their first child ELIZABETH ALBERTA, born Apr. 12, 1987, weighing 9 lbs. 2½ oz. Proud grandparents are Koert and Bertha Sikkens of Fenwick, Ont., and Hank and Betty Horinga of Woodstock, Ont. Great-grandchild of Mr. and Mrs. Jacob Horinga of Woodstock, Ont., and Mrs. J. Kamps of Borger, The Netherlands.
Home address: 8 Hwy. 20 West, Fonthill, ON L0S 1E0.

TERMORSHUIZEN: Jake and Mary are thankful to the Lord for entrusting to their care a son, GREGORY DAVID, born Apr. 12, 1987, weighing 8 lbs. 2 oz.; a brother for Danny and Rachel. Another grandchild for Ernest Termorshuizen of Grimsby and Mr. and Mrs. A. Den Besten of Wellandport.
Address: 50 Munsee St., Box 151, Cayuga, ON N0A 1E0.

Marriages

MIEDEMA-BROEKEMA: Believing that the Lord has brought them together, we, Leo and Tina Miedema and Dick and Ann Broekema, rejoice in announcing the forthcoming marriage of our children, ANITA and JIM. The ceremony will take place, the Lord willing, on Saturday, May 2, 1987, at 4:30 p.m. at the Ebenezer CRC, Jarvis, Ont.
Future address: 844 Garth St., Hamilton, ON L9C 4K8.

Marriages

DEGELDER-GINTY: Mr. and Mrs. Peter J. DeGelder of Mt. Brydges, Ont., announce with joy the marriage of their daughter JUDITH ELAINE to BRIAN F. Ginty, of London, Ont. They will exchange their vows on Saturday, May 9, 1987, at 4:30 p.m. in the First Chr. Ref. Church of London, Ont. Rev. Wayne Brouwer officiating.
Future address: 307 - 465 Castlegrove Blvd., London, ON N6G 3R8.

Anniversaries

Zuidhorn Port Franks
1937 May 13 1987
With joy and thanksgiving to God, we would like to announce the 50th wedding anniversary of our parents, grandparents and great-grandparents,

KLAAS and HENDRIKA BEUTE
(nee DeNoord)

We pray the Lord will continue to bless and keep them in the years to come.
With love from your children, grandchildren and great-grandchildren:
Jake & Theresa Beute — Goderich, Ont.
Robert & Thelma; Lauren
Alan & Pam
Ken & Renee (girlfriend)
Pauline & John Deelstra — Wyoming, Ont.
Ted & Mettha; Cheryl, Tommy
Clarence & Lois; Kimberly
Herb & Catherine
Sonja
Chris
Frank & Metty Beute — Chatham, Ont.
Kevin & Kelley (girlfriend)
Andrea
David
Harmke & John Hoekstra — Owen Sound, Ont.
Jackie & Matt Buttrill; Melissa, Joshua
John
Ian
There will be an open house from 1:30 to 3:30 at the Watford Centennial Centre.
Best wishes only, please.
Home address: General Delivery, Port Franks, ON N0M 2L0.

Boornbergum Wyoming
1937 May 7 1987
With joy and thanksgiving to the Lord, we are happy to announce the golden wedding anniversary of our parents and grandparents,

WIEBE and JANKE BOERSMA
(nee v/d Wal)

Congratulations Heit and Mem, Pake and Beppe from:
William Boersma — Wyoming
Vicky & Filip Beiboer; Henk, Jannie, Wim, Jacoba — Buitenpost, Fr.
Bernice & Harry Van Ruitenburg; Harry A., Judy, Bill, Heather — Wyoming
Mell & Anita Boersma; Patricia, Michael, Sharon, Jessica — Wyoming
Ymko & Maggie Boersma; Emma — Newmarket
Open house May 8, in the Chr. Ref. Church in Wyoming from 7-9 p.m.
Home address: P.O. Box 91, Wyoming, ON N0N 1T0

Congratulations Mom and Dad!
The Hiddema "boys" would like to congratulate,

EELKE and ROELIE HIDDEMA

on their 25th wedding anniversary to be celebrated on May 11.
Thanks for all the love and care.
We wish you God's blessing for the future.
Love:
John
Peter
Eric
Home address: 486 College St., Kingston, ON K7L 4M7

Anniversaries

Congratulations to John and Patricia Hogeterp (nee Deinum) who will celebrate their 50th wedding anniversary, D.V., on May 13, 1987.

Gaastmeer, Fr. Jarvis, Ont.
1937 1987
"Commit your way unto the Lord, trust in Him and He will act." (Psalm 37:5)
On Wednesday, May 13, 1987, D.V., we hope to celebrate with our parents, grandparents and great-grandparents,

JOHN and PATRICIA HOGETERP
(nee Deinum)

the occasion of their 50th wedding anniversary. We rejoice with them on this special day.
Thank you, Dad and Mom, for your special love and care,
For your kindness, your goodness, for your "always being there,"
Thank you for teaching us to love and pray,
By your words and actions you've shown us "the Way,"
We praise and thank God for both of you,
May He continue to bless with His peace and strength, too.
Love and congratulations from your children:
Peter & Ruth Hogeterp — Jarvis, Ont.
Martha & Louis Bill — Jarvis, Ont.
Rose & Mike DeBeer — Jarvis, Ont.
Clarence & Pat Hogeterp — Grand Rapids, Mich.
Hazel & Larry Schipper — Charlottetown, PEI
Pake and Beppe:
We love you so much,
It's always nice to keep in touch,
When you visit us, or we visit you,
You're always interested in the things we do,
Your prayers for us we feel every day,
We appreciate your concerns more than words can say.
Thank you and best wishes from your grandchildren:
Jeff & Chris
Debbie & Adely
Pauline & Vince
Pam & Harry
Jennifer & Bram
Renee & Randy
Barb & Ron
Chris, Jason, Patti-Lou, Meredith, Melissa, Kevin, Kristin, Joshua, Ryan, Melanie, Tanya, Derek.
Pake and Beppe:
We think it is great!
Pake always plays and teases us,
Beppe gives us cookies and makes a fuss;
We really love it, yes, we do,
But better still, we sure love you!
Happy anniversary from your great-grandchildren: Ashley, Matthew, Darrell and Katrina.
Open house to be held, D.V., May 13, 1987, in the Fellowship Hall of the Ebenezer Chr. Ref. Church, Jarvis, from 8-10 p.m.
Best wishes only, please.
Address: 76 Towncentre Dr., Apt. 207, Townsend, ON N0A 1S0

Anniversaries

1952 May 1 1987
With thankfulness to God for His continued care and guidance, we hope to celebrate, the Lord willing, the 35th wedding anniversary of our dear parents and grandparents,

LEONARD and ANNA GEUZE
(nee Klein Hesselink)

Our prayer is that God will bless them with many more happy years together with all of us.
With love:
John & Deanna Geuze; Steven, Kristen
Henry Geuze
Home address: 1 John St., Grimsby, ON L3M 1X4.

Congratulations to Dirk and Hendrikje Jonker (nee Mosterd) who will celebrate their 55th wedding anniversary, D.V., on April 29, 1987.

1932 May 12 1987
Fifty-fifth anniversary
With an enormous sense of gratitude to God, and thanking them for all they have meant to us, we their children, grandchildren and great-grandchildren celebrate the 55th anniversary of the marriage of,

CORNELIS and DOROTHY HOGETERP

at the Gereformeerde Kerk in Gaastmeer, Friesland on May 12, 1932. We praise God for giving them good health and joy in their senior years. Our prayer is that God will continue to bless them daily for each other and for us all.
children:
Leo & Tina Miedema — Jarvis
Andy & Rose Poortinga — Woodstock
Jack & Winnie De Boer — Hagersville
Peter & Hazel Jansen — Hagersville
Johan & Lillian Veenstra — Ottawa
Peter & Mary Ann Hogeterp — Windsor
Herb & Shirley Scholten — Moorefield
35 grandchildren, 15 great-grandchildren.
Their address: 7900 McLaughlin Rd. S., Apt. 301, Covenant Towers, Brampton, ON L6V 3N2

Anniversaries

Doezum (Gr.) Haney, B.C.
1937 May 14 1987
"But as for me and my household, we will serve the Lord."
"Praise the Lord, for He is good."
On May 14, the Lord willing, we hope to celebrate the 50th wedding anniversary of our parents, grandparents and great-grandparents,

HEINE and TETJE HUT

With love and congratulations from us all:
Ann & Andy Kingma; Louie, Howard, Traci, David — Maple Ridge, B.C.
Henry & Alida Hut; Gina, Heinie, Anita — Pitt Meadows, B.C.
Nellie & Louie Douma — Creston, B.C.
Brenda & Shane Busby — Victoria, B.C.
Leonard
Wilma & Theo Faber — Abbotsford, B.C.
Sandy & Tom VanderVeen; Curtis — Abbotsford
Marty
Diane
Theodore
Douglas
Sylvia & Nol Griffioen; Nol, Aaron — Pitt Meadows, B.C.
Evelyn & Simon Floris; Leanne — Haney, B.C.
Open house May 15, 1987, at the Haney Chr. Ref. Church, Maple Ridge at 8:00 p.m.
Home address: 20278 - 124th Ave., Maple Ridge, B.C.

Putten Barrie
1932 April 29 1987
Great is thy faithfulness.
With praise and thanksgiving to God, we are happy to announce the 55th wedding anniversary of our dear parents, grandparents and great-grandparents,

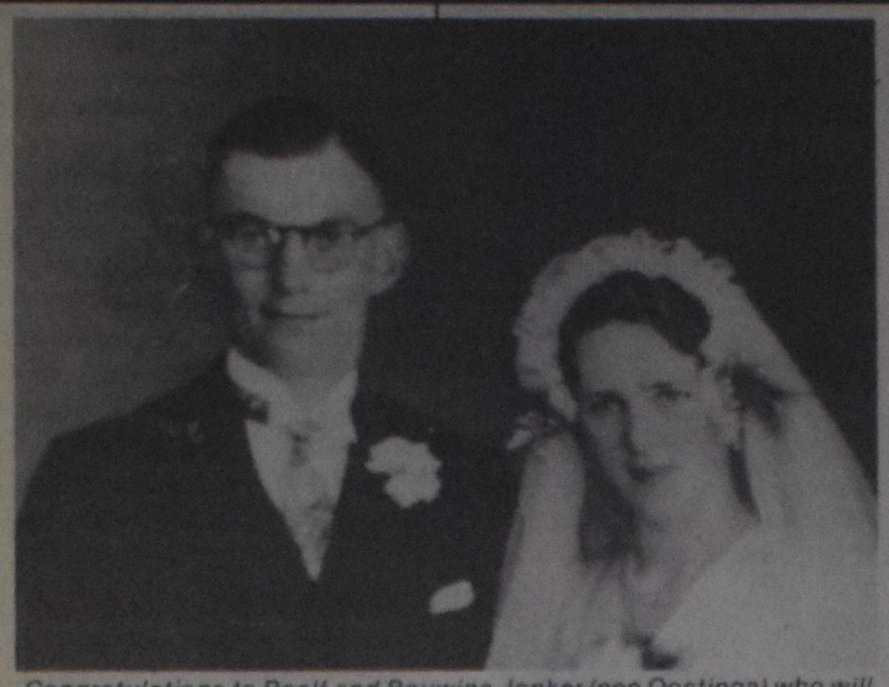
DIRK and HENDRIKJE JONKER
(nee Mosterd)

May the Lord bless and keep you.
Love and congratulations from your children:
Joyce Jonker — Barrie
Betty & Ralph Tevelde — Barrie
Nick & Margaret Jonker — Orillia
Al & Hennie Kort — Barrie
21 grandchildren; eight great-grandchildren.
Home address: 125 Wellington West, Apt. 104, Barrie, ON L4N 1L5

More anniversaries on next page.

Classifieds

Anniversaries



Congratulations to Roelf and Bouwina Jonker (nee Oostinga) who will celebrate their 50th wedding anniversary, D.V., on May 11, 1987.

Wildervank, Calgary,
Groningen Alberta
1937 May 11 1987

It is with thankfulness to God for all His goodness that we celebrate the 50th wedding anniversary of our dear parents and grandparents,

ROELF JONKER
and
BOUWINA OOSTINGA

We thank God for their love, care and affection through the many different circumstances that span the 50 years of their married life. Our wish for their future is well expressed in the words of Psalm 71:18:
"Even when I am old and gray, do not forsake me O God, 'till I declare your power to the next generation, your might to all who are to come."

Bert & Ann Jonker; Randy, David, Mark — Calgary, Alberta
Ralph & Nettie Jonker; Michael, Robert, Darryl, Chantal — Delta, British Columbia
Henry & Stien Jonker; Andrea, Brian, Karen — St. Catharines, Ont.

An open house will be held at the Maranatha CRC, Calgary, Alta., on Friday evening, May 15 from 7:30 - 9:30 p.m.

Home address: 4904 - 19th Ave., N.W., Calgary, AB T3B 0S9

Sneek, Fr. Chatham, Ont.
1957 May 9 1987

With joy and thanksgiving to the Lord, we are happy to announce the 30th wedding anniversary of our parents and grandparents,

MIKE and GAYE VANDERWOUDE
(nee DeBoer)

We pray that the Lord will continue to bless them in the years to come.
Congratulations Mom and Dad (Pake and Beppe) from your children and grandchildren:

Annette & Arie VandeKamp — Nijkerk, The Netherlands
Jenny & Ray Wolting; Gregory, Alicia, Jessica — Chatham, Ont.
Frank & Mona VanderWoude; David — Chatham, Ont.
Michael VanderWoude — Willowdale, Ont.

Home address: 434 McNaughton Ave. E., Chatham, ON N7L 2G9

1962 May 18 1987

With praise and thankfulness to God, we are happy to announce the 25th wedding anniversary of our parents,

MARTIN and RUTH VUYK
(nee Lunshof)

Congratulations and love from your children:

Les & Angela Vuyk; Brian — Hamilton
Harold & Yvonne Mulder — Caledonia
David — at home
Dean — at home

An open house will be held at the Ancaster Chr. Ref. Church, 8 p.m. to 10 p.m., May 16, 1987.

Home address: 15 Marlowe Dr., Hamilton, ON L9C 2H5

Hoogeveen Grimsby
1947 1987

"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." (Psalm 37:5)

We, the children and grandchildren of:

ROELOF and LAMMIE KIKKERT
(nee Otten)

are thankful to God that we may celebrate with them their 40th wedding anniversary. May the Lord continue to bless and keep them in His care.

Children and grandchildren:

John & Sue Kikkert; David, Jennifer — Smithville, Ont.
Marinus & Marg. Kikkert; Gerry, Laurie, Renee, Steven — Lynden, Ont.
Hennie & Luke Matter; Peter, Elissa, Kyle — Burlington, Ont.
Bert & Marg. Kikkert; Brian, Jeffrey, Richard, Charlene — Grassie, Ont.
Dianne & Arie Fennema; Michael, Leanne — Grassie, Ont.
Henry & Heather Kikkert; Julie — Grassie, Ont.
Ralph & Yvonne Kikkert; Nicole, Tracy — Dundas, Ont.
Anita & Bill Kerkhof; Scott — Beamsville, Ont.

Open house will be held on Apr. 28, 1987, 7:00 - 9:00 p.m., D.V., at Mountainview CRC, Bartlett Ave., Grimsby, Ont.

Home address: 19 Whittaker Rd., Grimsby, ON L3M 3J2

1962 May 11 1987

With praise and thankfulness to the Lord, we are happy to announce the 25th wedding anniversary of our parents,

GORDON and ANNA
KRAAYENBRINK
(nee Slot)

We give thanks to God for keeping our parents in His care the past 25 years and we pray that He will continue to be with them and bless them in the years to come.
Congratulations Dad and Mom, with love from:
Jake & Betty
Fred
Henk
Bernard
Peter

Open house will be held on Saturday, May 9, 1987, at 7:30 p.m., in the Port Lambton Community Hall.

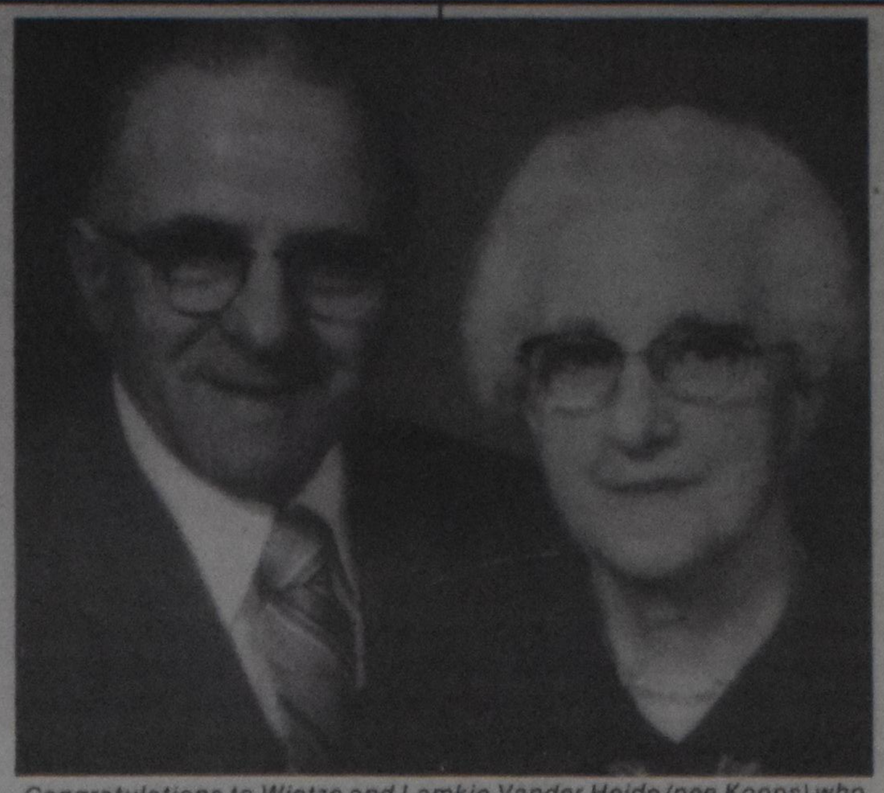
Best wishes only, please.

Home address: R.R.#1, Port Lambton, ON N0P 2B0

Miscellaneous

Durham Region Right to Life Association has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For info. (416) 668-7911.

Anniversaries



Congratulations to Wietze and Lamkje Vander Heide (nee Koops) who will celebrate their 50th wedding anniversary, D.V., on May 14, 1987.

Ferwerd, Newmarket,
Friesland Ont.
1937 May 5 1987

We rejoice and give thanks to the Lord for His faithfulness shown to our parents, grandparents and great-grandparents, as they celebrate their 50th wedding anniversary.

GEORGE and JEAN MOZES
(nee Drost)

We pray the Lord will bless and guide you in the years to come.
"Give thanks in all circumstances, for this is God's will for you in Christ Jesus." (1 Thess. 5:18)
Their thankful children:

Marguerite & Henry Boonstra — Newmarket, Ont.
Marie & Ken Miedema — Newmarket, Ont.
Garry & Edna Mozes — Beeton, Ont.
Ann & Eric Bowdery — Tottenham, Ont.
Jim & Kay Mozes — Newmarket, Ont.

12 grandchildren and three great-grandchildren.

Open house on May 2nd, from 8-10 o'clock in the Holland Marsh Senior Citizens Hall.

Home address: 307 Denne St., Newmarket, ON L3Y 4M5; telephone: 416-895-5844.

Assen Dunnville
1942 May 8 1987

We thank God for the gift of our Christian parents and grandparents:

CLARENCE (Klaas)
and
MARTHA (Martje)
SNIP
(nee Nienhuis)

We, their family, rejoice with them in celebrating their 45th wedding anniversary. Our lives have been enriched by their close walk with God and devotion to one another. We pray that the Lord of life will continue to be with them as they live their wedding text, "But one thing is needful." (Luke 10:42a)

Tena & Gerry Evers; Sharon, Nancy, Darlene — Wainfleet, Ont.
John & Cathy Snip; Clarence, Mary, Jane — Dunnville, Ont.
Gerald & Rika Snip; Erika, Martha, Maria — Lethbridge, Alta.
Ernie & Marjukka Snip; Davin, Nathan, Jordan, Neely — Mississauga, Ont.
Ed Snip — Lethbridge, Alta.
Carl & Grace Snip — Mississauga, Ont.
Annette Snip — Wainfleet, Ont.
Michael Snip — Mississauga, Ont.

Open house on May 9, 1987, from 2-4 p.m., at the Dunnville Chr. School (gym), R.R.#1, Robinson Rd., Dunnville, Ont.

Best wishes only.

Home address: R.R.#1, Dunnville, ON N1A 2W1

It's 50 years for Pake and Beppe.

With praise and thanks to God, we joyfully celebrate, on May 14, their 50th wedding anniversary with our parents and grandparents,

WIETZE and LAMKJE
VANDER HEIDE
(nee Koops)

God is so good to us their children, caring for their every need all these years. We pray for Mom and Dad, Pake and Beppe, that God will continue to bless you.
With love and congratulations from your children:

Helen & Ray Feenstra — Vauxhall, Alta.
Patricia & Henry Getkate — Cobourg, Ont.
Richard & Lorna Vander Heide — Lethbridge, Alta.
Trudy & Art Nieuwkerk — Brooks, Alta.

and all the grandchildren and great-grandchildren.

Home address: Gen. Del., Picture Butte, AB T0K 1V0

1962 May 18 1987

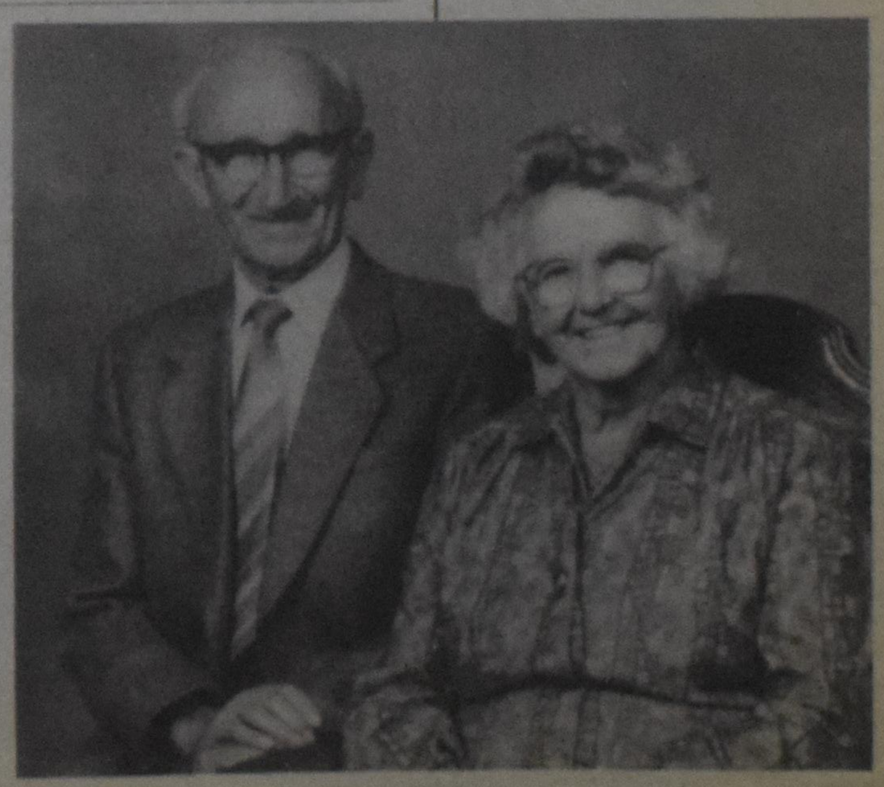
Wedding text: "Let thy hand be ready to help me, for I have chosen thy precepts." (Ps. 119:173)

With joy and thanksgiving to the Lord, we hope to celebrate the 25th wedding anniversary of our dear parents,

GERRY and JENNIE KUIPERS
(nee Groenwold)

May the Lord continue to keep them in His care, and bless them in the years to come.
Happy anniversary Dad and Mom!
With love from their children:
Gerald
Mark
Cherilyn
— all at home

Home address: 15204 - 80 St., Edmonton, AB T5C 1M3



Congratulations to Albert and Roel Zomer (nee Wassens) who will celebrate their 50th wedding anniversary, D.V., on May 13, 1987.

Obituaries

"I know that my Redeemer lives." (Job 19:25)
With thanks in our hearts for all she has been to us, we announce that our Lord and heavenly Father suddenly took home my loving and caring wife, our dear mom, beppe and great-grandmother in her 78th year.

May 5, 1909 April 16, 1987

ELIZABETH ROORDA
(nee Bylsma)

Loving wife of John Gjalt Roorda for 54 years.
Her children:
Marion & Art Bisschop — Chatham, Ont.
Andrew & Jean Roorda — Chatham, Ont.
Jill & Bill Sluys — Blenheim, Ont.
George & Diane Roorda — Tallahassee, Florida
15 grandchildren and 10 great-grandchildren.
She is survived by one sister Mrs. Ben (Fannie) Bruinsma of Chatham.
The funeral service took place on Saturday, Apr. 18, 1987, at Blenheim Chr. Ref. Church, Rev. Kenneth Vanderwal officiated. Interment took place in the Evergreen Cemetery, Blenheim, where she has been buried with her predeceased granddaughter.
Home address: R.R.#5, Blenheim, ON N0P 1A0

Anniversaries

Dedemsvaart Hornby, Ont.
1937 May 13 1987

With praise and thanks to God, we wish to announce the 50th wedding anniversary of our parents and grandparents,

ALBERT and ROEL ZOMER
(nee Wassens)

It is our prayer that the Lord will continue to bless and guide them in the years to come.
With love and congratulations from their children and grandchildren:

Jack & Janice; Randy & Wendy, Eric, Ian — Hornby, Ont.
Ray & Carol; Rob, Kevin, Brian, Michelle — Mississauga, Ont.
Wally & Diane; Mark, Paul, Andrea, Jamie — Burlington, Ont.
Al & Tilly; Jeff, Cheryl, Jennifer, Karen, Robert — Georgetown, Ont.
Henry & Alice; Mike, Julie, Kelly — Burlington, Ont.

There will be an open house at their residence on Saturday, May 16, from 2-5 p.m.

Best wishes only, please.

Home address: 5710 8th Line, R.R.#2, Hornby, ON L0P 1E0.

Classifieds

Obituaries

"Blessed is he whose help is the God of Jacob, whose hope is in the Lord his God..."
On Thursday, Apr. 2, 1987, the Lord took to be with Him, our dearly beloved father, grandfather and great-grandfather,

THYS JAARSMA

He was 89 years old.
He was predeceased by his wife, Hiltje Jaarsma, on July 9, 1981.
He is survived by his children:
Ammie Zylstra-Jaarsma — Langweer, The Netherlands
Klaas & Gré Jaarsma (Krösschell) — Ermelo, The Netherlands
John & Nellie Jaarsma (Offinga) — Telkwa, B.C.
Joe & Nellie DeBoer — Chilliwack, B.C.
Bill & Evelyn Jaarsma (Prins) — Houston, B.C.
George & Ann Koopmans — Telkwa, B.C.
John & Claire Westerhof — Delta, B.C.
Harry & Willy Bakker — Smithers, B.C.
Sid & Annie Jaarsma (Boonstra) — Abbotsford, B.C.
Al & Ev Koopmans — Telkwa, B.C.
Dick & Susan Bangma — Chilliwack, B.C.
John & Pat Vandermeer — Smithers, B.C.
Joe & Judy Jaarsma (Perry) — Kitwanga, B.C.
Also: 67 grandchildren and 78 great-grandchildren.
The funeral service took place in the Telkwa Chr. Ref. Church on Apr. 8, 1987. Pastor Calvin Tuininga officiated.
Home address: Box 290, Telkwa, B.C. V0J 2X0

Putten Belmont

Suddenly on Wednesday, Apr. 1, 1987, as the result of an automobile accident, our Lord, in His infinite wisdom, took unto Himself, our beloved mother, mother-in-law and grandmother,

EVA VAN DEN BRINK
(nee Schuit)

at the age of 70 years.
Predeceased by husband Hendrik Van Den Brink, July 12, 1983.
Dear mother, mother-in-law and grandmother of:
Joe & Orlie Van Den Brink; Jim, Michael, Christine, Evelyn — R.R.#5, St. Thomas, Ont.
Albert & Veronica Van Den Brink; Deanna, Denise — R.R.#4, Thedford, Ont.
Henk & Anne Van Den Brink; David, Lisa — Sparta, Ont.
Rie & Gary Van Steeg; Barry & Johanna (fiancee), Bob, Evelyn — R.R.#1, Ilderton, Ont.
Henny & Jim Poortinga; George, Lynn, Jennifer — R.R.#1, Woodham, Ont.
Paul & Ena Van Den Brink; Jeff, Henry, Bettina, Paul — R.R.#1, Belmont, Ont.
Funeral service was held on Saturday, Apr. 4, 1987, at the Aylmer Chr. Ref. Church,
Scripture text: 1 Peter 1:3-9.
Dr. Henry Boekhoven officiated.

"And so we rejoice in the hope of the glory of God." (Romans 5:2)
Suddenly and peacefully on Apr. 13, 1987, in his 73rd year, God called home,

WILLEM VAN DIE

Beloved husband of Margaretha Helena Van Die-de Kierk.
Dear father and grandfather of:
Marguerite Van Die — Kingston, Ont.
Pieter & Carole Van Die; Sarah, Lisa, Amos — Edwards, Ont.
Joanne & Bill Brown; Michael, Julie, Krista — Peterborough, Ont.
Andy & Dorella Van Die; Stephen, Kimberly — Cavan, Ont.
Correspondence address: R.R.#3, Peterborough, ON K9J 6X4

Obituaries

1914 1987

JOHN JOOSSE

Mercifully, the Lord called home our dearly beloved husband, father and grandfather on Tuesday, Apr. 14, 1987. His life was one of constant devotion and praise to his maker.
John Joosse passed away in his 74th year. He was lovingly put to earthly rest by his wife Jannetje Joosse (Geldof) of London, Ont.
By his children and grandchildren:
Art & Joanne Joosse; Carl & Kristin — Ancaster, Ont.
Antonia & Willem VanderHorst; John & Elizabeth, Everett, Janice, Kenneth — Arkona, Ont.
Lena & John Pasma; Tim, Kevin, Mike — Tillsonburg, Ont.
Carol & Bill Klyn-Hesselink; Daryl, Erica, Michelle — Chatham, Ont.
Predeceased by one son Pieter.
He leaves behind one sister in Sarnia, Ont., Mrs. Maatje Hendrikse, along with six brothers and five sisters in The Netherlands and one sister in South Africa.
"Blessed are those whose strength is in you, who have set their hearts on pilgrimage." (Psalm 84:5)
The family wishes to express their gratitude to the many friends and relatives who expressed their Christian condolences. We also wish to thank those who so generously gave to London and District Chr. High School in memory of our husband, father and grandfather.
395 Hudson Dr., London, ON N5V 1E4

"Blessed are the dead who die in the Lord." (Rev. 14:13)
The Lord in His divine wisdom took to Himself, on Easter Sunday, after only a short illness, our dearly loved daughter-in-law, sister-in-law and aunt,

THERESA MARTENS

at the age of 44.
We pray that the Lord will sustain and uphold Albert, Grant and Duane in the time to come.
Sadly missed by:
Mr. & Mrs. Geert & Femmie Martens — Brampton
Roelie & Henk Katerberg & family — Moorefield
Femmie & Sam Terpstra & family — Brampton
Willy & Adrian Kooy & family — Guelph
Al & Betty Martens & family — Simcoe
Ralph Martens — Kleinburg
Home address: 151 Henderson Ave., Thornhill, ON L3T 2L6

Real Estate

Viable **dairy farm**, 310 acres. enjoys top milk price (55.80) and payout (92% fluid quota). Buildings less than 15 years old includes 150 ft. barn, ties 60 cows plus calf pens, sealed concrete silo 24 x 80, implement shed 40 x 80, four-bedroom split-level house is brick veneer, 2600 sq. ft. has finished rec room, features two fireplaces. Only three miles from public funded alternative Christian school (K-12). Stratton, Ont. Ph. 807-483-5411.

Obituaries

"Precious in the sight of the Lord is the death of the saints." (Psalm 116:15)
At His appointed time, on Apr. 6, 1987, our heavenly Father took home, the day before her 51st birthday,

STELLA (Stientje) POORTINGA

Beloved wife of Iep Poortinga.
Mother of Randolph, Monica, Diane.
Dearly beloved daughter of:
Gosse & Marijke Douma (Kleiker) — Athens, Ont.
Dear sister and sister-in-law of:
Frank & Christina Douma (Stoffers) — Lyn, Ont.
Hennie Douma — Athens, Ont.
John Douma — Athens, Ont.
Theresa & Albert Visscher — Staffe, Ont.
Dear aunt of:
Janet Douma — Parsboro, N.S.
Marilyn Douma — Waterloo, Ont.
Predeceased by one brother Karl Douma.

"The Lord is my shepherd." (Psalm 23)
On Apr. 1, 1987, the Lord took unto Himself, our beloved father, grandfather and great-grandfather,

ARIE VAN STEINVOORN

at the age of 77 years.
Surviving him are his wife Bertha and children:
Helen — Wyoming, Mich.
Clarence & Nancy — Allendale, Mich.
Leo & Jean — Hudsonville, Mich.
Alice Bruggink — Grandville, Mich.
Eight grandchildren and two great-grandchildren.
Funeral service was held Apr. 4. Rev. Allen Buitman of Hope Chr. Ref. Church officiated.
Correspondence address: Mrs. Bertha Van Steinvoorn, 4550 Riverbend Dr., Grand Rapids, MI 49504.

An ad in Calvinist Contact gets results!

Real Estate

150 acres, two barns, one dairy, one beef. Some bush. River. Three-bedroom home, comb. oil and wood furnace. 200 amp hydro. Asking $165,000 with half down.
100 acres fully tiled. Dairy and hog setup. Two silos. Two-storey brick home, new kitchen, attached garage.
Dairy setup, 291 acres, approx. 180 acres workable land, drained where needed. Newer free stall barn, double 4 milking parlour. Newer heifer barn. Bank barn. Two silos. Wonder steel shed. Very good brick home. Cows and quota may be purchased. Ill health forced sale.
200 acres, good barn remodelled for pigs. 130 acres workable, remainder bush and pasture. Three-bedroom home. Asking $110,000.

Contact:
P.H. HILLER REALTY LTD.
M.L.S. Realtor
935 Main St., W., Listowel, Ont.
Ph: 519-291-1544
Albert Carson 291-1395
or Helen Cullen 291-1709

Invest in Safe Mortgages

any amount, but minimum $5,000.00
Interest rates from 11½ to 12½ %
Terms of 1, 2 and 3 years. Some excellent 1st and 2nd mortgages available.

Call: G. Broos Realtor Ltd.
Mortgage Brokers, ask for Harry Snoek
(416) 221-7400

Miscellaneous

Evangelistic materials in Arabic. Also, a handbook in English, **The Bible & Islam** ($1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8.

Vacations

Come to beautiful PEI for your holidays and stay at

Southport Motel and Cottages

Quiet location, scenic view, pets permitted. The only 3-way hookups near Charlottetown. Contact: Tony or Johanna Enserink at 902-569-2287.

ALTON LODGES

1 & 2 bedroom clean, housekeeping cottages; family resort; 2 minute walk from beautiful sandy beach; close to fishing and 20 minutes from Chr. Ref. Church.
Telephone: 705-429-2420
Address: 459 Mosley St.
Wasaga Beach, ON
Site 130, Box #8, R.R.#1, L0L 2P0
LEN & RITA BETTE

Vacations

Discover the Magic
of Muskoka
at friendly
FALCON LODGE
Modern, clean accommodation; cosy lounge with fireplace and games room in the main lodge.
Special Victoria Day Weekend package
$99 per person
(includes 3 nights, 3 breakfasts and & 2 dinners)
Your hosts: Ton and Cathy Struyk
Falcon Rd., Huntsville, ON P0A 1K0
Tel: (705) 789-2603

RICE LAKE

Like fishing the big ones? Fully equipped large modern housekeeping cottages, colour TV, sandy bathing area, rec hall, new boats and motors, store, live bait, fishing licences. Campsites available for the week or season. Like a clean, quiet resort? It's all here at the family place.
Write or phone for brochure:
Lang's Resort
and Campgrounds
R.R.#3, Box C, Roseneath, ON
K0K 2X0
Phone: (416) 352-2308

SANDY BAY COTTAGES
RICE LAKE
5th Season Celebration

Discount packages for May, June, Sept. and Oct. include accommocation, boat, motor, 1st gas, lifejackets and lots of friendly service at one special price.
14 modern housekeeping units, fully equipped. Seven newly-renovated with 6' patio doors or picture windows, shower and deck. All have lovely views of Rice Lake.
Sandy Bay is known for its good fishing and family atmosphere. Sandy beach and playground for children, family activities for all ages, rec hall, store, boats, motors, bait and licences.
Write or phone for our brochure and newsletter
ART & SUE BREEZE
R.R.#1
Hastings, Ontario K0L 1Y0
705-696-2951

For Sale

For sale: Well-established Dutch store in south-western Ontario. Excellent Main St. location. Two storey, 1300 sq. ft. brick building. Modern, fully equipped store and spacious upstairs apartment. Reply to File no. 2460, Calvinist Contact 99 Niagara St., St. Catharines, ON L2R 4L3

Church Pews for Sale

17 x 13 ft., 37 x 8½ ft., 1 x 13 ft. frontal, 4 x 8½ ft. frontals. Solid oak, natural finish, complete with book racks. Good condition, used 11 years. Location Dundas, Ont. Call Joe Brokking at (416) 878-1584.

For Rent

Completely furnished cottage for rent by the week. Close to beach and store. Available June to September. Call 519-395-3581.

Lake Erie-Selkirk: for rent (private) clean housekeeping, 2-bedroom cottage (shower). $200 a week; $75 weekend. 19 ft. trailer sleeps 5, hydro, water, linen inc. in both. $150 a week; $60 weekend. Call after 4 p.m. Hamilton 389-4388.

For Sale

FOR SALE

Calvinist Contact wishes to dispose of the following used surplus equipment:

1) One Xerox Cheshire Model 730 Label Printer
2) One Compugraphic "Compuwriter 11 JR" typesetting machine
3) One Kodak Ektamatic Processor

For information, contact:
Stan de Jong, Manager
Calvinist Contact Publishing Ltd.
99 Niagara Street
St. Catharines, ON L2R 4L3
Phone (416) 682-8311

Classifieds

Ministers

New Life CRC, Abbotsford, B.C, organized Oct., 1986, as the fifth Abbotsford CRC, is seeking its first pastor. Church profile available on request. Send inquiries and resume to: Calling Committee, c/o Bob Brandsma, 190 Gladwin St., Abbotsford, BC V2S 4N5

Help Wanted

Full-time, year-round help wanted for **greenhouse.** Paul Vos Greenhouses, (416) 689-6763.

Full-time position available on **hog farm** in Vineland area starting May 10. Call (416) 563-8409.

Christian family is looking for a **live-in babysitter,** age 15 and over, from the end of June till the end of August, on fruit and vegetable farm. Ages of children: 4½, 3 and 1½. Lake Simcoe area. Telephone: (705) 426-9859, ask for Pat.

Full-time **housekeeper** needed to care for young infant, to prepare meals and maintain home. Anticipated starting date would be Oct. 1, 1987. A third-floor apartment overlooking beautiful Lake Superior with private entrance is available. Please send applications with references before June 15, 1987, to Dr. & Mr. Pierre Vroom, 298 N. Court St., Thunder Bay, ON P78 4W3. Phone (807) 345-0656.

Salem Christian Mental Health Association
invites applications for
EXECUTIVE DIRECTOR
The successful applicant will have counselling and administrative experience. This position includes central responsibility for development of sound Christian mental health care, recognizing that healing should take place within a person's faith community.
Commencement of service negotiable. Letters of inquiry and applications should be sent to: Salem MHA, Attention: Secretary of the Board, 128 Willowdale Ave., Willowdale, ON M2N 4Y2.

The office supervisor is now accepting applications for a full-time

secretarial receptionist

position in the student services department. This position involves working closely with the Dean of Students and Registrar. Good interpersonal and organizational skills required.
Please submit your application and resume, before May 15, to

Lorraine Elisen
REDEEMER COLLEGE
Ancaster, ON L9G 3N6
(416) 648-2131

Employment Wanted

Work wanted
22-year-old man living in The Netherlands is looking for a job anywhere in Canada. Will accept work of any nature till the fall of '87. English speaking. Please phone (705) 277-2240.

Teachers

AGASSIZ, B.C.: Due to expansion, **Agassiz Chr. School** will require additional staffing for **Kindergarten** and **administrative relief** for the 1987-88 school year. Interested applicants please send resume and/or inquiries to Mr. R. Esselink, Principal, Agassiz Chr. School, Box 323, Agassiz, B.C. V0M 1A0; tel: 604-796-9310 (school) or 796-3209 (home).

ATHENS: Athens Chr. School has an opening for a **teaching principal** for the 1987/88 school year. This would be an excellent opportunity for an experienced teacher with organizational and leadership abilities to gain administrative experience in a smaller Christian school. Please send your letter of application and resume to: Mrs. Hinke Weima, Box 264, Athens, ON K0E 1B0 or call (613) 924-9500 (day) or (613) 924-9452 (eve.)

COBOURG: Part-time **French** teacher needed for Sept., 1987. Must be experienced, and committed to the goals of the school. Will be teaching **Grades 1-8,** small classes, three mornings per week. Please call Henry Lise, Principal, at 372-8766, or send resume to: Northumberland Chr. School, R.R.#5, Cobourg, ON K9A 4J8.

DUNNVILLE: Dunnville Chr. School has an opening for a **remedial teacher** for 3 half days per week. Applications should be sent to Dunnville Christian School, R.R.#1, Dunnville, ON N1A 2W1.

GRAND RAPIDS, MI: The Department of Physical Education, **Calvin College** is seeking applicants for a full-time tenure-track position as **Professor of Physical Education** beginning Fall of 1987. Coaching the women's volleyball and women's softball teams are included in the position. Candidates must have a Masters degree in Physical Education, but an earned doctorate is preferred. Calvin College is a four-year Liberal Arts Christian College. Send correspondence to Dr. James Timmer, Chairman, Department of Physical Education, Calvin College, Grand Rapids, MI 49506.

Help Wanted

The Ontario Alliance of Christian Schools
invites applications for
Accountant
Qualifications for this position include business experience, management training, knowledge of tax laws and information processing technology.
Applications should be sent by May 31 to:
Executive Director
Ontario Alliance of Christian Schools
P.O. Box 7220
Ancaster, Ontario L9G 3L4
(416) 648-2100

Teachers

MEDICINE HAT: Growing interdenominational Christian school solicits applications for a **social/science** or **social/language** position on the junior high level for the 1987/88 school year. (Applicants qualified to teach French/music will have preference.) Please send inquiries and resume to: William Slofstra, 68 Rice Dr., S.E., Medicine Hat, AB T1A 7E4. Tel: (403) 526-3246 (school); (403) 526-7192 (home).

OSHAWA, Ont.: Immanuel Chr. School invites applications for two teaching positions in **K-8.** Ability to teach French, music, or computer would be an asset. Send application and resume to: Immanuel Chr. School, Principal, 849 Rossland Rd. West, Oshawa, ON L1H 7K4.

OTTAWA: Ottawa Chr. School is inviting applications for one teacher position for **Grade 4/5.** Ability to teach French would be an asset. Send resume to Ottawa Chr. School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6. For information call Mrs. Diane Nauth; (613) 729-6880.

OTTAWA: Mathematics, English, Dramatic Arts, Carpentry. Full- or part-time. Attractive salary and benefits package. Send application and curricula vitae to: D. Maggs, Principal, Redeemer Chr. High School, 900 Merivale Rd., Ottawa, ON K1Z 5Z8. Phone (613) 722-1175.

SASKATOON: Saskatoon Chr. School has a possible opening for a **Grade 1 and 2 combination** for the 1987-88 year. Send applications to the school at 2410 Haultain Ave., Saskatoon, SK S7J 1R3.

SMITHVILLE: Smithville District Chr. High has two teaching positions available either full-time or part-time. The two positions can be made up of a combination of courses including art. Please send your application to: Mr. B. Stroobosscher, Principal, Box 310, Smithville, ON L0R 2A0.

STRATFORD: Stratford and District Interdenominational Chr. School is in need of a **teaching principal** and a teacher for **combination of Grades 4-5-6.** Ability to teach French will be an asset. Send resume to: Mrs. J. Streutker, Secr., R.R.#1, Tavistock, ON N0B 2R0; for further information contact the school at (519) 393-5675.

SURREY, B.C.: The Surrey Chr. School invites applications for possible teacher positions in **kindergarten** and **Grade 4** for the 1987/88 school year. Please send applications and resumes to the principal, A. Jansen, Surrey Chr. School, 9115 160th St., Surrey, B.C. V3R 4N4.

TERRACE, B.C.: Centennial Chr. School, located in Terrace, B.C., is inviting applications for possible openings in **K-7** for the 1987-88 school year. Centennial Chr. School, operating since 1967, has a present enrolment of 80 students. The school is located in the beautiful Skeena Valley and offers many dynamic opportunities. For further information please contact Frank Voogd, Principal, Centennial Christian School, 3602 Sparks St., Terrace, B.C. V8G 2V6. Phone: (604) 635-6173.

WASAGA BEACH: Silvercrest Chr. School has a position open for a **principal** beginning the 1987-88 school year. Send resumes to: Principal, Silvercrest Chr. School, Zoo Park Rd., Wasaga Beach, ON L0L 2P0; tel: (705) 429-4303.

Teachers

WALLACEBURG: Would you like to join a dynamic, developing, demanding school situation? **Wallaceburg Chr. School** announces a definite opening in **Grades 1 & 2** and a possible opening in **Grades 5 & 6.** Since this teaching position will involve teaching French in, possibly, Grade 4 to 8, demonstrated competence in this area will be a considerable asset to the applicant. Send resume and request for applications to: Mr. T.J. Tristram, Principal, Wallaceburg Chr. School, 693 Albert St., Wallaceburg, ON N8A 1Y8.

WILLIAMSBURG: Our school is in need of a teacher for a **combined Grade 5-6 class** for Sept. 1987, or for **remedial help and principal relief.** Preference will be given to those who have working knowledge of French and are experienced. Please send your application to: Mr. James Kooistra, Principal, **Timothy Chr. School,** Williamsburg, On K0C 2H0. Phone: (613) 535-2687.

Summer Job Market

ABBOTSFORD, B.C.: I am a 22-year-old 4th year university student who wishes to have a job in the Lower Fraser Valley area for the summer. I am in elementary education and would like something in the area of teaching/working with young children (preferably in Grades 4-7). Other work experience includes strawberry boss, milking cows and tractor work, and waitressing. Will take anything else though. Own transportation. Interested? Phone Kelly Kool at (604) 852-4005; 39205 N. Parallel Rd., R.R.#4, Abbotsford, B.C. Canada V2S 4N4

ACTON: 17-year-old Grade 12 student wishes summer job. Have two years prior working experience on a dairy farm, and can operate tractors. For more information call (519) 853-0758 and ask for Anthony Looyenga.

ACTON: 19-year-old Redeemer College student seeking a summer job in the Acton area. Available May 11. Call (519) 853-2455 and ask for Annette on the weekends.

BRANTFORD: My name is Michael Bootsma and I am a third year student at Redeemer College. I am a hard worker, having helped on the home farm, working in construction and renovating and doing various odd jobs like chopping wood. I will be available for work at the beginning of June to the end of August. Please contact me at home at (519) 752-6316.

CAMBRIDGE: 19-year-old Redeemer College student seeks summer employment in Southern Ontario. I am willing to do almost anything. Write or call Sharon Timmerman, 61 Woodland Dr., Cambridge, ON N1R 2X7; (519) 621-4502.

CAMLACHIE: 15-year-old high school student wishes a summer job preferably in the Sarnia-Wyoming area. Willing to try anything. Please phone 542-1963. Stewart Klazinga (jr.), R.R.#1, Camlachie, ON N0N 1E0

COBOURG, Ont.: I am a third-year student at Calvin College. My major is sociology with a social work concentrate. I would like to find a summer job, preferably in the field I am studying. Please write me Judy Rhebergen at R.R.#5, Cobourg, ON K9A 4J8; phone (416) 372-4149.

Summer Job Market

CANNINGTON: 18-year-old, University-bound student is looking for summer employment in Toronto. Have driver's licence and previous summer work experience. For more information contact Linda at 1-705-432-2508.

CLIVE, Alberta: 19-year-old second-year college student wishes a job in Alberta. Has experience cashiering, milking cows, and some small landscaping. I enjoy working out- and indoors, and working with children (preschool to 9). In May, 1987, I will graduate from Dordt College with a two-year degree in Education-Teacher Assistant. For more information (before May 8) call 712-722-3735 or (after May 10) call 403-784-3670 and ask for Stephanie Vander Wekken.

DRAYTON: 16-year-old student seeking summer employment. Will do anything. Experienced in dairy farming, babysitting and working in a store. Please call Denise at 638-2125.

EDMONTON: Third year history major from The King's College is seeking employment for May 1 to Sept. 1. I have a wide range of experience from coast to coast from Katimavik to SWIM, from farming to cooking. Interested? Phone Allan Groen at (403) 424-0234. Willing to relocate.

FENWICK: Seeking a job in: full-time nanny/housekeeper, live in. Preferably in Niagara region. With references.
Contact Leona Piepers, 1026 Church St., Fenwick, ON L0S 1C0; (416) 892-3243.

HAMILTON: 17-year-old Grade 12 student seeking employment as an electrical apprentice commencing July of 1987 in the Hamilton area. Have some experience but eager to learn. Call Dave Vuyk at 416-389-4047 anytime. References available upon request.

LISTOWEL: I am a fourth-year student at Calvin College, My majors are Fine Arts and Elementary Education. I would like to find a summer job preferably in the field I am studying, but also have experience in landscaping and store cashier. Please write me at: Elizabeth J. Hobrink, 257 Union St., E., Listowel, ON N4W 2H1; phone: (519) 291-3577.

LYNDEN: I am a third year animal and poultry science major (Bsc. Agr.) at the University of Guelph, looking for a summer job in a related field. Please contact me, Jacob Ringelberg at (519) 647-2290.

MISSISSAUGA, Ont.: Strong 16-year-old, with some farm experience, seeks any kind of summer employment. Contact: Harry Tjoelker, 1198 Kingsholm Dr., Mississauga, ON L4Y 2H2; (416) 277-0576.

PARKHILL: I am soon to be a 16-year-old, Grade 11 student who would like to work in a garage, cleaning and helping out because I want to be a mechanic. I am very eager to learn and am a hard worker. I'd like to work anywhere in Ontario. Please call (519) 232-4488 and ask for Bonnie.

PETERBOROUGH: Carine Oussoren, a 19-year-old Redeemer College student is seeking summer employment. Is willing to do nearly every job. Has cash register and farming experience. Speaks fluent Dutch and has creative abilities. Available per May 1, 1987. Phone 648-2131, ext. 304 or at home: 705-799-5683.

Classifieds/Events

Summer Job Market

OSHAWA: 2nd year Brock University computer science student looking for a computer related job in the Oshawa area. Have knowledge of basic Pascal, Cobol and Assembly and have experience working with IBM, PC, MacIntosh, VAX 11/780 and Commodore PET computers. For more information or for inquiries phone Jerry at (416) 934-2724 before Apr. 21 or (416) 579-1402 after Apr. 21.

Summer Job Market

PORT DOVER: 18-year-old Grade 12 student looking for work on dairy farm anywhere in Canada. Lives on a dairy farm and has two summers experience away from home. Phone 1-519-426-2813 and ask for Len.

ST. CATHARINES: I am a full-fledged carpenter (journeyman) now studying at Calvin College. I am interested in contracting for small carpentry jobs in my area during the months of June, July and August. Do you want a kitchen renovated or a sundeck made? Contact Ed Witvoet at 684-3991.

Summer Job Market

ST. CATHARINES: I am a Grade 11 student and would like to gain experience in an office or store but will do almost anything else. I know a little about computers and accounting and can type. Please phone 937-3833 and ask for Sharlene.

SEAFORTH: 18-year-old male seeking employment in the area of gardening. Has some experience in this area. Am also interested in trying out skills relating to forestry. Write to: Steven VandeBan, R.R.#1, Seaforth, ON N0K 1W0 or phone 1-519-527-0705.

Summer Job Market

ST. CATHARINES: Hi! My name is Donna Suk, and I'm looking for a summer job. I'm 18 years old, and I will be graduating from high school in June. I've had one summer's experience in a camp kitchen and one on a dairy farm. I also have experience in greenhouses, babysitting and I presently clean after school at the school I attend. I'm willing to learn something new. If you can help me out, please call me at 416-934-3605.

SEAFORTH: Grade 12, 18-year-old male student seeking summer employment in the area of garden work. Write to Harvey Van de Ban, R.R.#1, Seaforth, ON N0K 1W0 or telephone (519) 527-0705.

STRATHROY: I am a 16½-year-old girl going into Grade 11 and would like summer employment. Will do almost anything. Write Joanne Jurjens, 412 Carrie St., Strathroy, ON N7G 3E2 or call 519-245-5618.

TRURO, N.S.: Housekeeper/nanny — energetic 18-year-old high school graduate looking for summer employment as housekeeper/nanny, anywhere. Have previous experience. Will cook, clean, babysit and do odd jobs. For more information write or phone Joan Kloosterhof, 337 College Rd., Truro, Nova Scotia B2N 2P7 (902) 895-7597.

Summer Job Market

VICTORIA, B.C.: Female, Grade 12 graduate is seeking employment as a live-in nanny/housekeeper with a French speaking Christian family in Montreal from July to December. Please reply to Carolyn Schenk, 4272 Moorpark Place, Victoria, B.C. V8Z 6P2

WELLAND, ONT.: Hi! I am a 20-year-old college student studying to be a social worker. I am looking for a job from May to July preferably in the Niagara Region or the Bowmanville/Oshawa area but I am willing to go elsewhere. Have my own transportation. Experience: cleaning offices and houses, working with the mentally handicapped, factory work and other areas. I am very willing to learn new things. For more info, write Darlene Borger, 33 Dufferin St., Welland, ON L3C 4K3 or phone 416-735-9817.

WINGHAM: 19-year-old girl looking for a summer job in office. Enjoys computers and anything to do with accounting. Enrolled at Conestoga College in the general business course. For more information please contact Liz Versteeg at (519) 271-9984. If no answer call (519) 357-2009.

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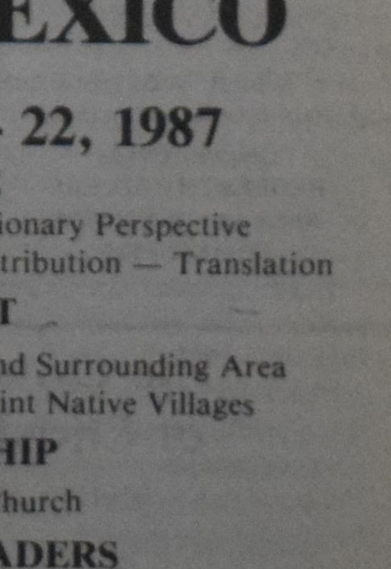

Calendar of Events will return next week, space permitting.

Events

Events

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Fri. May 8	Tues. May 5	Wed. Apr. 29-8:30a.m.	Thurs. Apr. 30-8:30a.m.
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Dutch

Commentaar met een knipoog

Herman de Jong

Voorjaar in Ontario

De al felle Mei-zon schuilt achter snelle wolkjes en grillige schaduwvlakken trekken traag over de lichtgroene landerijen als deinende meeuwen op een dons van zachte wind. Fel in het licht ligt een gele boerderij met grijzende schuren, maar even verder op heeft een bosje met prille voorjaarsblaadjes de donkere tint van een dennenbos. Voor het bosje, ook al in de schaduw, zwart-witte koeien, hoekerig als domino-stenen, de nekken lang-gestrekt, traag de tongen slaande om weelderige plukken gras. Om het weiland de bij uitstek Canadese omheining, verweerde, grillige, wit-grijze gespleten boomstammen, hier en daar gevat tussen twee steunpalen. Bij de boerderij gaat het hout over in een haag, waarin de vogels hun middagdutje doen, moe van het zwalken en zwieren. Tussen de zomertarwe, wiens sprietjes over enige weken de vruchtbare donkere grond zullen verbergen, zitten de vuil-witte meeuwen als oude wijfjes ineengedoken. Schichtig-snel schieten hun kopjes soms naar voren, dan vallen de blinkertjes weer over hun oogjes en trekken ze zich verder van de hele wereld niets meer aan. Het is voorjaar in Ontario ...

Als je langs de rechte hoofdwegen van stadje naar stadje rijdt en het asphalt onder je auto de banden licht doet zoemen, de witte streep naast je in de zon ligt te trillen, vallen je ogen haast ongemerkt toe, en dan is het zaak een landweggetje op te rijden, de hete auto te verlaten en met je rug tegen een boom van de wereld te genieten, en met God mee te lachen om de laaiende voorjaarsgroei, om de telkens afwisselende kleurschakeringen, om de kalfjes die zoet zuigen, en om het kleine miertje dat gewichtig over je schoen loopt! Verbaast de Heer zich ook dat de mensen in dezelfde wereld zich van het onweerstaanbare ontkiemen van al dat voorjaarsleven niets aantrekken en zelfs in de natuur Hem weigeren te ontmoeten? Duizenden vrouwen in Canada vernielen het jonge leven dat in hen groeit. Zestien-jarige soldaatjes liggen als opgeblazen ballonnen in het zand van Afghanistan. En eens zal de 'acid rain' dat bosje voor me doen verdorren. De natuur volgt eerbiedig de wenken van God, elk voorjaar weer. De mensheid, door satanisch-stuwende kracht aangedreven tot een alles vernietigend individualisme en grenzeloze domheid kan het mysterie van Goddelijke groei en Goddelijke voorzienigheid niet meer bevatten. O Heer, wat is het leven mooi en tegelijk ook zo verdrietig. Geef mij de rust die Gij over de velden strooit in mijn hart!

Het genieten verdringt de slaap en enerveert je observatievermogen en onverwachts vaart het toch nog es weer door je heen: dit wijde, wijde land, wit in de winter, zoemendzonnig in de zomer, is toch nog je vaderland geworden. Aanvaardt me voor wat ik ben, mijn oneindig land: ik, die prakkiseer over onze vernielzucht en vaak uw schoonheid met gesloten ogen voorbij loop. Ik die mopper op uw lange winters, terwijl mijn ziel niet witter dan sneeuw is. Ik die u nog steeds zie als mijn tweede vaderland en niet als het voorportaal van de Hemelse heerlijkheid ....

Uit de boerderij komen mensen. Het is één uur en er moet weer gewerkt worden. Een jongen en een meisje lopen hand in hand ... broer en zus zijn ze niet, dat ziet een ieder die ooit oog voor liefde had. Ze lopen langzaam en ik hoor de helderklaterende lach van het meisje. Het brommen van het joch draagt natuurlijk niet zo ver. Tussen hun lichamen slingeren soms uitbundig hoog hun armen, alsof ze de koeien willen tonen dat ze bij elkaar horen. Plots holt het meisje voor de jongen uit — een renpaard met hoog gestrekte benen. Dan hoor ik ook de donkere lach van de jongen, die moeite heeft haar in te halen. Ze zijn nu zo dicht bij me gekomen, dat ik het ranke meisjeslichaam als een vaatdoek in elkaar zie zakken, zo slap is ze van de lach. "Gotcha" ... zijn sterke handen omvatten haar middel en even ben ik jaloers op die knaap als hij haar als een klein kind de lucht in gooit. Nog even stoeien ze door, dan liggen ze naast elkaar uit te puffen. Ze kijken naar de snelvarende wolken en als de zon tevoorschijn komt wenden ze beide hun gezichten, want hun ogen verdragen het plotselinge licht niet. Nu praten ze niet meer ... de jongen gaat op zijn zij liggen, het meisje draait enkel haar hoofd. Ik houd de adem in ... daar, voor mijn ogen, speelt zich iets teers af ... zal ik kuchen? Ze hebben mij niet gezien en mijn auto staat achter de struiken.

Eerst is er nog een glimlach op beider gelaat, dat kijken ze ernstig, want dit nieuwe, dit gloednieuwe gevoel, hoe moet je daar mee aan? Hun hoofden naderen elkaar en lief omvatten de meisjeshanden het roodverbrande gezicht, schuchtere monden zoeken elkaar, maar liefde verwart en de eerste zoen raakt verdwaald op haar neus ... dan is de rode kop verborgen in haar lange haar. Hoor ik het goed? "I love you ..." "I love you" en dan springt het meisje op en rent weg. Hij schreeuwt, "what're ya doing, dummy," en na een rondje gerend te hebben vliegt het meisje met een vaart naar hem toe, werpt zich omhoog zodat bliksemsnel zijn armen haar moeten dragen en dan hoor ik hem zeggen 'why're ya crying' en zij legt haar mond tegen het felrode oor en ik weet wat ze hem toefluistert: I love you, silly ... I love you! That's why!

Even later zit ik weer achter het stuur. Nog even kijk ik door een opening in de haag. De koeien zijn gaan liggen. Het rode jakje van het meisje steekt fel af tegen het bos. In de verte werpt een auto stof op. Ik heb wat meer vertrouwen in de toekomst gekregen. Ook weet ik zeer zeker dat dit meisje nooit een uitgezogen ongeboren kindje zal achterlaten in een abortie-kliniek ....

Herman de Jong woont in Jordan Station, Ontario.

ATTENTIE:
"NON-PROFIT" WONINGBOUW ORGANISATIES

Ontwerp "non-profit" woongelegenheden in uw gemeenschap. Aanvragen zijn verkrijgbaar tot 15 mei.

Tegemoetkoming aan Ontario's huisvestingsbehoeften.

Zoals voor het eerst geadverteerd werd in januari van dit jaar, worden aanvragen geaccepteerd voor het ontwerpen van 6.700 nieuwe "non-profit" woongelegenheden over heel Ontario. Het bouwen van deze behuizingscomplexen zal in 1988 aanvangen. Geïnteresseerde groepen moeten hun aanvragen wel zo spoedig mogelijk indienen, daar de vervaldatum van deze voorbereidingsaanvragen, 15 mei a.s., met rasse schreden nadert.

Het Canadese Gouvernement, door middel van "Canada Mortgage and Housing Corporation" en de Provincie Ontario, door middel van het Ministerie van Volkshuisvesting, zullen gemeenschappelijke hulp verlenen, gericht op hulpbehoevende gezinnen. Sommige woongelegenheden zullen volledig gesubsidiëerd worden door de Provincie Ontario.

Het programma is beschikbaar voor alle gemeentelijke- privé- en co-operatieve "non-profit" organisaties.

Plaatselijke gemeenschapsorganisaties die een "non-profit" huisvestingsproject willen steunen, kunnen regeringssubsidie aanvragen om de kosten te dekken voor het oprichten van deze "non-profit" huisvestingsorganisaties.

Goedkope woongelegenheden voor behoeftigen.

Dit programma helpt "non-profit" verenigingen om woongelegenheden beschikbaar te stellen voor gezinnen die hulp nodig hebben voor huisvesting. Dit geldt voor gezinnen, bejaarden of onderontwikkelde, lichamelijk- of geestelijk onvolwaardige personen, die in staat zijn om op zichzelf te wonen.

Bovendien zullen sommige woongelegenheden speciaal gericht zijn op alleenstaanden met een laag inkomen.

Bel nu voor volledige inlichtingen.

Organisaties die zo'n behuizingsproject willen steunen moeten hun voorlopige aanvragen indienen vóór 15 mei, 1987.

Neem voor verdere inlichtingen en het aanvraagpakket zo spoedig mogelijk contact op met uw dichtstbijzijnde plaatselijke kantoor van het Ministerie van Volkshuisvesting.

Canada Ontario

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Southwestern Office
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or dial toll-free
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or dial toll-free
1-800-461-1190

Central Office
4950 Yonge St. 4th Flr.
Toronto, Ontario M2N 6K1
(416) 225-1211
or dial 'O' and ask for Zenith 20450

Als je 't mij vraagt ...

Syrt Wolters

Hoe ervaar je een bombardement als je joden in huis hebt?

Zondag 10 october 1944 zullen we niet licht vergeten. Het was een prachtige, zonnige najaarsdag. Ofschoon mooi zonnig weer een zondag extra feestelijk maakt, gedurende de oorlog had mooi weer een bittere bijsmaak. Vooral de laatste jaren van de oorlog kon je er wel zo goed als zeker op rekenen, dat, als het weer helder en zonnig was, de vliegtuigen van de geallieerden bij de drommen kwamen opzetten op weg naar Duitsland, om daar hun vernietigende lading te laten vallen.

Het zou blijken dat deze bepaalde zondag geen uitzondering was ... De sirenes, die aankomend luchtgevaar aankondigden, schreeuwden hun onheilspellend gegier al vóór de middag uit. Hiermee werden de mensen dringend aangeraden om schuilplaatsen op te zoeken en daar te blijven totdat het "veilig" signaal gegeven werd. Niet iedereen gaf hieraan gehoor; sommigen om de eenvoudige reden dat er geen veilige schuilplaats in de onmiddellijke buurt was, anderen omdat het een zenuwspannende ervaring is om urenlang opgesloten te zitten, terwijl je niets kunt zien van wat er zich buiten afspeelt. Zo in de loop van de oorlog zijn velen levend begraven in een schuilkelder ...

Wij hadden ook geen schuilkelder in de buurt. Bovendien hadden we in de loop van de oorlog ervaren dat het 't beste is zo lang mogelijk gewoon door te doen. Je kon vaak aan de jonge kinderen zien hoe de ouders reageerden op "lucht alarm." Er waren ouders die, zodra het sein van "luchtgevaar" gegeven werd, hysterisch naar buiten vlogen om hun kinderen binnen te roepen en ze werden niet weer rustig totdat het "veilig" sein weer gegeven was. Geen wonder dat dat ook hysterisch werkte op die kinderen. Mijn vrouw en ik hadden al spoedig afgesproken om niet mee te doen aan dat hysterisch gedoe. We probeerden zo kalm en ontspannend op luchtgevaar te reageren als maar mogelijk was. Onze kinderen werden ook binnengeroepen, maar op een toon alsof ze voor de maaltijd geroepen werden. Het resultaat was, dat onze kinderen helemaal niet angstig werden als er luchtalarm geblazen werd. Ik herinner me nog dat m'n vierjarige zoon, toen hij binnen geroepen werd, naar de lucht keek en heel philosophisch opmerkte: Mama, het zijn maar "jagers!" (geen bommenwerpers).

Een bijkomende reden waarom we trachtten zo lang mogelijk normaal te doen, was het besef dat die vliegtuigen het niet bepaald op ons gemunt hadden. Het was heel wat anders als we 's nachts een portier van een auto hoorden dichtslaan. We werden altijd beiden op hetzelfde ogenblik wakker: dat kon op ons gemunt zijn, weet je. We hadden immers Joden in huis ... Het is heel merkwaardig hoe de mens het vermogen heeft, zelfs in zijn onderbewustzijn, graden van gevaar te onderscheiden.

De stad Enschede met z'n honderduizend inwoners is gedurende de oorlog zo'n dertig keer gebombardeerd. Gewoonlijk gericht op de industriële wijken, waar de textielfabrieken stonden, die natuurlijk allemaal voor de vijand ingeschakeld waren.

Maar deze zondag van 10 october had een ander karakter. We merkten al spoedig, dat de Duitsers erg actief begonnen te worden met hun "anti luchtwapenen." Al verscheiden keren hadden we in de verte schieten gehoord en ook zagen we meer dan één vliegtuig brandend naar beneden storten. Dat is een verschrikkelijk gezicht! Opeens echter begon men op de vliegtuigen te schieten vlak boven de stad! Tot overmaat van ramp lieten de geallieerde vliegtuigen hun bommen vallen. Gierend en fluitend hoorden we ze komen. Toen vloog ik ook wel in angst en spanning naar buiten om de kinderen binnen te halen; ze waren nog achter ons huis aan het spelen. Terwijl ik hen vlug bij de hand nam hoorde ik de bommen vlak in de buurt. In paniek duwde ik de kinderen tegen het huis en ging over hen heen liggen. Het leek een eeuwigheid; terwijl ik daar lag en opkeek, zag ik het korte gras van ons gazonnetje plat tegen de grond liggen vanwege de luchtdruk van boven! Ook zag ik dat de ramen bol stonden en dan weer vlak werden. Ik zag zelfs de stenen achtermuur bewegen en verwachtte elk ogenblik dat de muur over ons heen zou vallen. En de bommen kwamen maar. Er was een lawaai van verwoesting, die me deed denken: dit is het einde. Toen plotseling was het over. Wel hoorden we nog steeds vliegtuigen overtrekken, maar er werd niet meer geschoten en er vielen ook geen bommen meer. Toen ik opstond, kon ik mijn ogen niet geloven: Een heel stuk van de wijk van onze achterburen stond in brand. Schuin tegenover ons huis hetzelfde. Het leek er op, dat ook ons huis in onmiddellijk gevaar verkeerde. De zonnige dag was veranderd in een dag van rook en gruis. De zon was niet meer te zien. En terwijl steeds meer vliegtuigen over onze hoofden ronkten, zat er niets anders op dan ze totaal te negeren en aan het brandblussen te slaan. We konden wel nagaan, dat de brandweer onmogelijk opgewassen was tegen zo'n brand, die van heel uitgestrekte afmetingen bleek te zijn. Mijn vrouw vluchtte met de kinderen in een kinderwagen, die we voor zulk een eventualiteit altijd klaar hadden staan.

In onze zondagse kleren begonnen we de vuren van verschillende kanten te bestrijden. Ik kan me niet herinneren, dat ik ooit zo hard gewerkt en zo overdadig getranspireerd heb als toen. Maar voordat ik hielp met blussen ben ik naar boven gegaan om te zien hoe onze Joden het maakten. Ze hadden ook doodsangsten uitgestaan, niet wetend hoe dat af zou lopen. Ik trachtte hen zoveel mogelijk moed in te spreken. Vertelde hun de situatie zoals ik dat op dat moment kon beoordelen en adviseerde hen om te blijven waar ze waren. "Vertoon u niet, als het niet beslist noodzakelijk is." Toen begon het gevecht met het vuur om het bij ons vandaan te houden. De hele buurt, die er levend afgekomen was, hielp natuurlijk mee. Na uren van intensief werken konden we zeggen dat het gevaar van het blok waar ons huis deel van uitmaakte, gevrijwaard was van vuur. Dat bombardement heeft 650 levens gekost en in totaal waren er 5000 huizen door brand verwoest! Dat hoorden we de volgende dagen. Toen eindelijk de luchtaanval voorbij was, zochten we elkaar weer op in huis. Dood-op, maar o zo dankbaar. Samen met de Joden hebben we rondom de tafel gestaan en een hartgrondig dankgebed opgezonden aan God, die ons, met de Joden, gespaard had! Nee, die datum: 10 october 1944, vergeet ik nimmer ...

Syrt Wolters is kapper in Victoria, British Columbia.

Laat uw licht schijnen (3)

J.A. Ader-Appels

Hier werd mijn man beroepen. Naar zijn woorden kwamen er slechts enkelen luisteren. Wat gaf men nog om woorden? Dat zal na het voorafgaande voor ieder ook wel volkomen duidelijk zijn. Maar op zijn *daden* letten zij allemaal. Want elk mensch hoopt in zijn hart, dat die wonderbaarlijke boodschap van het Evangelie tenslotte toch waar mag zijn! Stel eens voor, dat ze waar was. Dan wordt de wereld heel anders. Dan is het niet meer: Ieder voor zich en God voor ons allen (als Hij er tenminste is), maar dan zou er iets van liefde en gemeenschapszin kunnen opbloeien. Dan zou je je zelfs moeten kunnen geven voor den ander niet uit berekening, maar zonder er iets voor terug te willen krijgen. En tenslotte ... als het Evangelie waar was, dan zou het aan den dood, waar we allemaal zoo bang voor zijn, zijn angel ontnemen, want dan zou Christus ons den doortocht verleenen tot een nieuw en schooner leven.

"Laat uw licht alzoo schijnen voor de menschen, dat zij uw goede werken mogen zien en uw Vader, die in de hemelen is, verheerlijken."

Iets van dat licht van Christus uit die andere wereld waarnaar wij allen heimwee hebben, begon door te stralen.

"Dizze Domie dut 't nait veur centen," zeiden de menschen, "want hai hoalt zuk 'n 'aile bulde wark op hals, woar hai niks veur krigt."

Zij zagen zijn toewijding, zijn bijna grenzenlooze werkkracht, zijn altijd nieuwe initiatieven en plannen.

"Wacht moar es, dei hollen wie hier nait lange," zeiden toen de sceptici. "Dei krigt fort 'n beroep en den gait e hier weg."

Er kwam ook een beroep. Dat was een groote verleiding. Eens niet meer voor stoelen en banken te hoeven preeken, maar inplaats daarvan een mooie, nieuwe kerk vol menschen, een prachtig pneumatisch kerkorgel, waar hij naar hartelust op zou kunnen improviseeren als in zijn organistentijd in Lochem en tenslotte een duizend gulden meer tractement ... maar daar lag nog de onbetaalde rekening der Kerk ... en daar stond Jezus, Die ons nooit vraagt den weg van den minsten weerstand te kiezen, maar Die ons zegt, ons kruis ... ook het kruis van de onbetaalde rekeningen der Kerk, op ons te nemen.

Oudejaarsavond van het jaar 1942. De dienst werd gehouden in de leerkamer wegens kolenbesparing. Aan het eind van den dienst deelde "Domie" zijn besluit mee: "We blijven." Maar het was een offer en niemand dan ik weet beter, hoe zwaar het hem viel.

"Het Domie wel heurd hou d'r een zucht van verlichting deur d'aile leerkoamer gong toun Domie zee, dat e bliem wol?" vroeg een der meisjes van de Jeugdvereeniging.

Ik weet niet of "Domie" het gehoord heeft, maar ik was daar ook in die leerkamer en ben getuige geweest van de intense spanning die daar hing en ook van de merkbare opluchting, die werkelijk als een zucht door de hele leerkamer ging, toen "Domie" zijn besluit meedeelde.

(Wordt vervolgd)

In memoriam 20 nov. 1944, Ds. B.J. Ader

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Books

Robert Vander Vennen, page editor

Technology

Christian leadership for technology

Responsible Technology: A Christian Perspective, edited by Stephen V. Monsma. Grand Rapids: Eerdmans, 1986. 252 pages including Recommended Reading List. Paperback, $18.50. Reviewed by Brian J. Walsh.

In a pamphlet produced by the Chicago-based electronics company, Gould Incorporated, the author admits that modern technology has created a number of serious social and environmental problems. He then poses the following questions: "Can we be sure that science and technology will find the answers [to these problems]? Can we be sure that solutions to our problems exist?" His answer reads as follows: "No, but we can be sure that nothing but science and technology can find them, if they exist. To put it as bluntly as possible: Science and technology must answer our problems. If they don't, nothing else will."

The authors of *Responsible Technology* would describe this view as *technicism*. "Technicism," they say, "reduces all things to the technological; it sees technology as the solution to all human problems and needs." (p. 49) Technology has taken on a salvific character in modern culture. It is in response to this technicism that *Responsible Technology* has been written.

The value of Christian research

Responsible Technology is the fruit of a year-long research project undertaken at Calvin College's Centre for Christian Scholarship. This centre has established itself over the last few years as one of the most important and creative "think tanks" in the Christian community. The publication of this book enhances and legitimates that reputation. Both the complexity of modern life and the rich multi-dimensionality of creation make interdisciplinary study of important issues such as technology imperative.

The team of six scholars that wrote this book illustrates the merit of such an interdisciplinary approach. The editor of the book is Stephen Monsma, a political theorist and civil servant. The other members of the team were Clifford Christians, a professor of communications, economist Eugene Dykema, chemist Arie Leegwater, philosopher and politician Egbert Schuurman and engineer Lambert Van Poolen. Monsma's task, beyond writing his share of the first draft, was to integrate into one book the contributions of the whole team. While the prose is, on occasion, laboured, Monsma has accomplished his task admirably well.

The nature of technology

A discussion of technology can only have focus if a clear definition of technology is proffered. The authors define technology "as a distinct human cultural activity in which human beings exercise freedom and responsibility in response to God by forming and transforming the natural creation, with the aid of tools and procedures for practical ends or purposes." (p. 19)

Beginning with this definition three observations naturally follow. First, technology is not a neutral or value-free enterprise. The notion that technology itself is neutral and that only the uses to which it is employed entail the values of the users is firmly rejected by the authors. The very choice to fabricate one kind of technology rather than another is worldview-directed and, therefore, inherently value-laden. Second, as a cultural activity, the forming of technology must be seen in terms of the cultural mandate to care for, use and open up the creation in a stewardly way. *Technicism*, then, is an idolatrous response to the cultural mandate. Third, as a cultural activity in which human beings exercise freedom and responsibility in response to God, a responsible technology requires normative principles to direct it.

Normative principles

It is with regard to articulating such normative principles that *Responsible Technology* is at its best. In chapters five ("A Guide to Responsible Technology") and nine ("A Design Philosophy"), the authors present us a biblically sensitive and philosophically astute theory of normative principles for technology. Making use of certain facets of the philosophy of Herman Dooyeweerd, the authors give us a series of normative principles that must be simultaneously realized in any technological development. Such technology must be *culturally appropriate* to its socio-historical context. Information about new technology (including its potential risks) must be *openly communicated*. Such technology must be subject to the norm of *stewardship* and, therefore, must not wantonly pollute the environment or deplete natural resources. Technological objects are subject to the aesthetic norm of *delightful harmony*.

The normative principle of *justice* seeks to safeguard what is due every creature. Here the questions are: "Will a certain technology dehumanize the workplace, displace workers, tear traditional cultures apart, violate family stability, ... wipe out certain plant and animal species, or waste physical resources? Or, alternatively, will this technology give due respect to fellow human beings, other cultures and the natural creation?" (p. 74)

Further, a normative technology is a technology that is formed out of a *loving care* for other humans and the natural creation. And finally, such technology is *trustworthy* and dependable. To take these normative principles as the operative criteria for technological innovation would have far-ranging and radical implications for the Christian technologist or engineer.

Need for constructive proposals

In chapters six, seven and eight the authors acknowledge that the wedding of modern technology to the narrow, specialized and abstract practices of the scientific method, the overriding influence of the economic value of efficiency, and the commitment of the modern state to such economistic goals all militate against the kind of responsible technology that they envision. My one criticism of these chapters is that while they are long on diagnosis of the problem they are short of constructive proposals. This problem recurs in chapter 10 in which the authors describe the problems faced in putting their normative principles in practice, yet offer little practical direction for overcoming such problems.

A prophetic witness

The concluding chapters propose a prophetic witness to a technicistic society and call for mutual responsibility in the Christian community. The community as a whole, in its professional activities, lifestyle and worship, is called to bear prophetic witness to an idolatrous culture. Such a witness will require the liberation of the Christian community from the status quo of our technicistic society and the activation of the conscience of our society. One of the ways that the authors propose we do this is by establishing "a network of concern" in regard to technology which would "increase accountability among those involved in the technological process," "assist in raising appropriate questions about professionalism in technology," and "ensure that the matter of ends and goals is more effectively addressed." (pp. 230-231)

This book is, as I have noted, interdisciplinary and broad in its scope. However, two of the most important technological issues facing us today — nuclear arms and genetic engineering — are not sufficiently addressed. This is unfortunate, though perhaps necessary. A broad perspective is what we need as the foundation for more specific discussions. This book provides us with a clear and articulate presentation of such a foundation. As such it is a "must read" for all Christian technologists and engineers who want to take their profession seriously as Christians, and anyone else who is concerned about the role of the Christian community in a technicistic culture.

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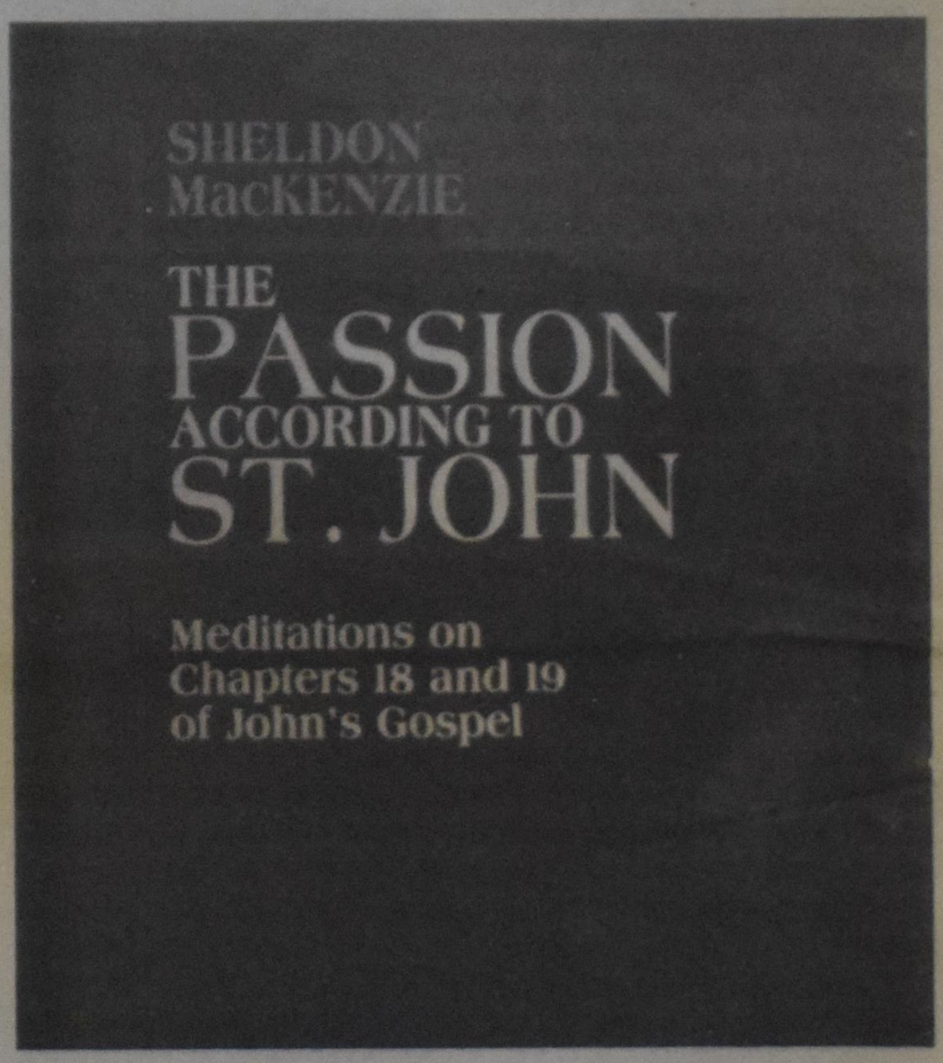
Meditations

Fresh insight on Jesus' passion



The Passion according to St. John: Meditations on Chapters 18 and 19 of John's Gospel, by Sheldon MacKenzie. Wood Lake Books, Box 700, Winfield, B.C. V0H 2C0. 1987, 96 pages, paperback. Reviewed by Robert VanderVennen, Willowdale, Ontario.

I had recently heard a memorable performance of the St. John Passion by J.S. Bach, and then the weekend before Good Friday had the pleasure of reading this small book of meditations on the same text. Through them John's simple, moving story of Jesus' suffering reached me in fresh and intimate ways.

These seven meditations are semi-poetic though simple, giving us the story with fresh insights enhanced by appropriate historical background. Each is concluded with a prayer asking for our own fitting response of faith and life.

I found most moving the meditation on John 19:12-16 on Jesus and Pilate. Included in the meditation is this passage:

"It has been a long morning. Jesus had been brought to Pilate's residence when it was not yet six o'clock. It was now almost noonday, and in the near distance the slaughter of the Passover lambs was about to begin ...

"With sadistic self-confidence, the Jews struck at the place, perhaps the one place, where Pilate was totally vulnerable. 'If you acquit this man, who has managed to throw everything into confusion, you don't care for the authority of Caesar.' '... How dare they threaten me,' he thought. 'How dare they blackmail me into committing their murder for them!' ... Pilate had a placard placed on the cross itself ... like a formal and official declaration: 'Jesus of Nazareth: The King of the Jews.' ... Just when it seemed the Jews had won the last battle with the Roman governor, he had scored the triumph of the day."

Sheldon MacKenzie is an ordained Presbyterian minister and Professor of Religious Studies at Memorial University, St. John's, Newfoundland. These meditations and prayers were originally given at a three-hour service of Solemn Devotion on Good Friday, 1979.